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July 1963

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Exploring the Universe

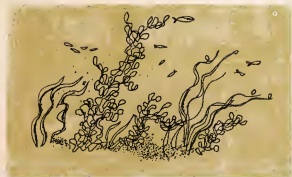
By Dr. Franklin S. Harris Jr.

LATIN

Latin, which was the church language and the language of those educated by the church in the medieval scene, lost its position as the universal language of Europe. It was retained as the language of the universities and for church and state purposes, surviving in parts of Germany and Eastern Europe into the eighteenth or nineteenth centuries. It was the language of Hungarian officials until 1848.

EYE REFLEX

Mammals have a pupillary reflex in which a bright light on one eye makes the pupils of both eyes contract. With birds the pupil of the eye with the incident light contracts faster.



HAWAII'S REEF LIFE

In September 1961 material dredged from a terrace 1,600 feet under the surface of the ocean near Honolulu, Hawaii, contained reef fauna which grows at a depth of about thirty feet. The corals and pelagic foraminifers [minute ocean animals] indicate a Miocene geologic age near the surface with a submerging of the terrace and its reef to their present depth at some later time.



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The Improvement Era Offices, 135 South State Street, Salt Lake City 11, Utah

DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARIA C. JOHNSON, Associate Managing Editor; ANNE L. ZONNE, Jr., Research Editor; CARTER E. GRANT, JOHN STEPHEN, RITA H. BLACK, ARLINE LARSEN, Editorial Assistants; FLORENCE B. PINNOCK, Today's Family Editor; MARION D. HANSEN, The Era of Youth Editor; EVANNE CANNON, The Era of Youth Associate Editor; Art Direction: RALPH REYNOLDS SYMONS.
C. HOMER DURHAM, FRANKLIN S. HARRIS, JR., HOMER NUGLEY, SHERY B. SMITH, ALMA A. CARPENTER, NATRIAN E. TROEN, Contributing Editors.
G. CARLOS SMITH, JR., General Manager; FLORENCE S. JOHNSON, Associate General Manager; VERN F. SCOTT, Business Manager; A. GLEN SNARR, Subscription Director; TRAEVY EVANS, Advertising Director.

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The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance at the rate of 3¢ a word and must be accompanied by sufficient postage for delivery and return. Thirty days' notice is required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

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THE COVER

The scene is Deseret Industries in Salt Lake City where Golda McInelly, foreman of the rug factory, and John Dotson, mechanic, watch the making of a warp. Lorin Wiggins is the photographer. For the heart-warming story of Deseret Industries, see "The Privilege to Work Is a Gift" beginning on page 584.

Cover Lithographed in full color by Deseret News Press

BOOKS TO BUILD FAMILY TOGETHERNESS



Reading to Supplement the BYU Education Week Program "Family Togetherness — The Challenge of Our Times."

1. FAMILY LEADERSHIP—INSPIRED COUNSEL FOR PARENTS

compiled by V. Dallas Merrill

A volume full of wise and inspired counsel from LDS Church leaders both past and present. Mr. Merrill has compiled a book that is sure to strengthen family ties and help prepare families for eternity. The author is chairman of Brigham Young University "Education Week" programs and is presently studying for a Ph.D. degree in group dynamics and leadership. **\$2.95**

2. BUILDING A HOME TO LAST FOREVER

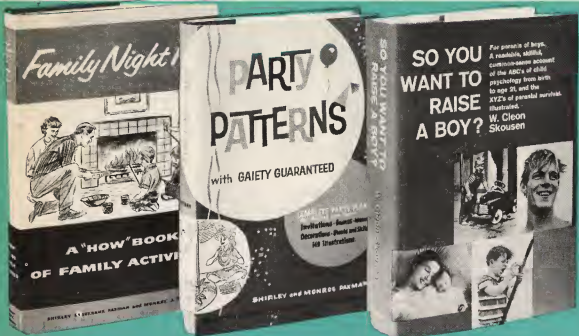
by Carolyn Eyring Miner

A charming and organized mother of eight children, who has found time to earn a master's degree, provides a guide for building eternal family solidarity. Mrs. Miner is also a member of the YWMA General Board and presently teaches creative writing at Highland High School in Salt Lake City. **\$1.75**

3. THE ART OF HOMEMAKING—

by Daryl V. Hoole

Now in its third edition! Here is a volume that has turned hundreds of harassed housewives into hundreds of happy homemakers with a wider vision of their noble calling. Mrs. Hoole, the mother of four small children, teaches classes on homemaking for the BYU Adult Education Center and shows that joy arises from living in an efficiently-run, love-filled home. **\$2.95**



4. FAMILY NIGHT FUN—

by Monroe and Shirley Paxman

New vistas for family activity for both young and old is opened by reading this absorbing volume. Month-by-month parties, holiday suggestions, special trips, and scores of valuable suggestions and family night outlines make this a book that should be in every family library. **\$2.95**

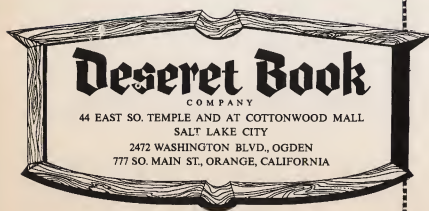
5. PARTY PATTERNS—

The third edition of a fun-filled book that outlines complete party plans for both adults and teens. Invitations, games, menus, decorations, stunts, and skits are all included in a year-round party program. The authors, winners of the Family of the Year award for 1960, are a husband-and-wife team par excellence. Mr. Paxman is a judge and Mrs. Paxman a registered nurse who also serves on the Board of Education in Provo, Utah. **\$2.95**

6. SO YOU WANT TO RAISE A BOY—

by W. Cleon Skousen

A book that has captured nation-wide attention because of its sound, common sense approach to raising non-delinquent boys who are happy and well-adjusted. From birth to the age twenty-one, Mr. Skousen draws a delightful and humorous outline of behavioral patterns among young men. The author is a former FBI man, editorial director of a prominent national police magazine, and senior staff consultant of the American Security Council. **\$4.50**



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The Church Moves On

APRIL 1963

7 Elder Nathan Eldon Tanner of the Council of the Twelve addressed the nationwide radio audience of the Columbia Broadcasting System's Church of the Air. His subject was "Keep Faith With Your Family."

This was the concluding day of the annual general conference.

The Deseret Sunday School Union held its semi-annual conference this evening in the Tabernacle.

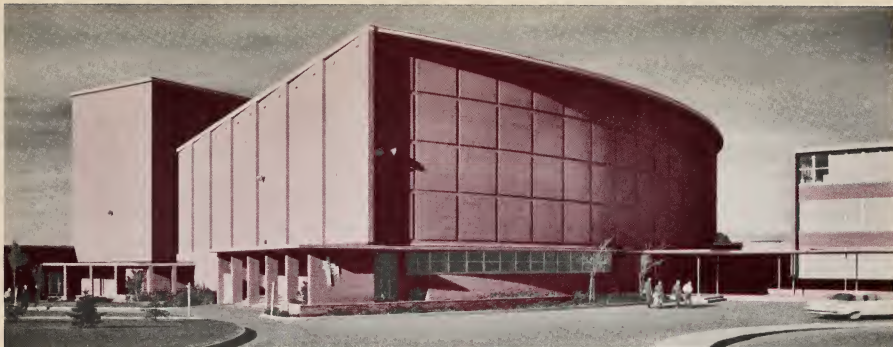
13 The appointment of Elder Harold Lundstrom to the general music committee of the Church was announced.

20 The First Presidency announced that the Atlanta Region of the church welfare program had been organized. It is comprised of South Carolina, South Carolina West, Atlanta, and Macon stakes; the last two are in Georgia.

21 Elder Lewis R. Livingston sustained as president of Craig (Colorado) Stake, succeeding President Loyal B. Cook who lost his life in an airplane accident. President Livingston's counselors are Elders Scott Cook and Blaine L. Nyberg. President Livingston was serving as President Cook's first counselor; Elder Elmer O. Bair, who had been serving as second counselor, was today sustained as a patriarch.

24 The First Presidency announced the appointment of Elder Joy F. Dunyon as president of the Central British Mission, succeeding President James A. Cullimore, who is expected to return to his home and business in Oklahoma City. President Dunyon has served a mission in the North Central States Mission. He has been a seminary supervisor and has served as a member of the general board of the YMMIA. At this appointment he is serving as a counselor in the East Mill Creek (Salt Lake area) Stake presidency. His wife, Eileen Robinson Dunyon, a member of the general presidency of the Primary Association, and their son, Dennis, will accompany him to the mission field. They have two other children, a married daughter and a son serving a mission in Texas.

The First Presidency announced the appointment of Elder Phil D. Jensen as president of the North Scottish Mission, succeeding President William Noble Waite who will return to his home in Provo, Utah, because of illness. President Jensen is currently serving as president of Alpine Stake at American Fork, Utah. He was called to the Danish Mission in 1938, where he served until missionaries were recalled as World War II began, completing his labors in the Western States. He is currently serving as chairman of the Mt. Timpanogos Welfare region. His wife, Mrs. Ruth Hazen Jensen and their seven children will accompany him to Scotland.



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27 The appointment of Delbert E. Roach as librarian of the Genealogical Society of the Church was announced. He succeeds Archibald F. Bennett who has been named supervisor of education for the society. Elder Roach comes to his new post from the Brigham Young University faculty. Dr. Lyman Tyler, librarian at BYU, and Ralph D. Thomson, acting librarian at the University of Utah, have been named to the society's library advisory committee. The committee now consists of George Fudge and Elders Roach, Tyler, and Thomson.

28 South Box Elder Stake was organized from parts of Box Elder (Utah) Stake with Elder LeGrande Tea, who has been serving as second counselor in the Box Elder Stake, sustained as president of the new stake. His counselors are Elders Kenneth A. Glauser and Martella T. Nelson. Elder Wynn N. Jeppsen was sustained as second counselor to President O. Dee Lund of Box Elder Stake succeeding President Tea. The first counselor is Elder J. Charles Keller. The conference was under the direction of Elder Ezra Taft Benson of the Council of the Twelve and Elder Sterling W. Sill, Assistant to the Twelve. The original Box Elder Stake was organized August 19, 1877, the last of ten new stakes organized that year. President Brigham Young died ten days later, August 29, 1877. South Box Elder Stake is the 375th now functioning in the Church.

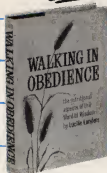
MAY 1963

4 The annual all-Church volleyball tournament ended today in Salt Lake City. In the senior division BYU 9th placed first, followed by Naples, Bakersfield 4th, Polynesian, and Garden Heights (consolation). Bakersfield 4th was given the Sportsmanship award. In the junior division it was Valley View 8th, Santa Ana, Blackfoot 2nd, Polynesian, Orem 14th (consolation). Here the sportsmanship award was given to Brigham City 7th.

5 Elder Clifford U. Gee was sustained as president of Park (Salt Lake City) Stake succeeding President George B. Glade, deceased. Counselors to President Gee are Elders Thomas Keith Stevens and
(Continued on page 622)

MEMO

Must read this Summer!



1. WALKING IN OBEDIENCE

By Lucille Landers
Proper nutrition through proper diet is explained in down-to-earth language as a guide to better health. A book on proper nutrition as viewed in keeping the Word of Wisdom.
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2. THE BOOK OF MORMON, KEY TO CONVERSION —

By Glenn L. Pearson
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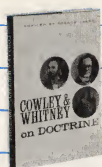
3. A NATION ASLEEP

By Ezra Taft Benson
Here are three great speeches delivered by Elder Benson, presented now in printed form to fill the hundreds of requests from across the nation. These addresses deal with the Cuban controversy.
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4. TALKS THAT TEACH

By Dr. Lindsay R. Curtis
Anyone who lectures or teaches will find great merit in this compilation of 72 original stories. A companion to the author's best selling "2½ Minute Talk Treasury."
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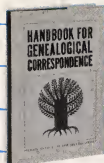
5. COWLEY & WHITNEY ON DOCTRINE

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Now available in one beautiful volume the great teachings of Matthias F. Cowley and Orson F. Whitney. Long out of print, these much-sought-after truths will bring inspiration to the reader.
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6. FAMILY OF JOSEPH SMITH

By E. Cecil McGavin
Here are fascinating facts from private sources, long-out-of-print books, and unpublished correspondence. For example, letters from Joseph to Emma are included.
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7. HANDBOOK FOR GENEALOGICAL CORRESPONDENCE —

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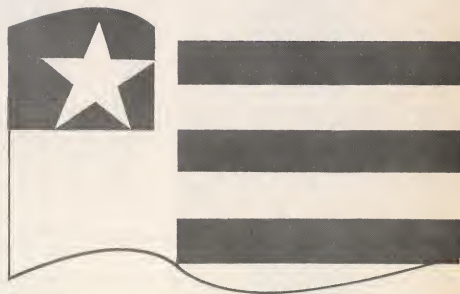
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What Freedoms?

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe



What *are* the freedoms, the loss of which would prove so disastrous, the preservation of which is so important?

We hear much in this generation about these questions but rarely does any speaker pause to identify just what freedoms are involved, what they are, and why they are important.

We may begin with the Declaration of Independence and the phrase:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Before going further with "what rights?" let us note three basic and connected considerations: (1) We assume certain rights are unalienable as an endowment in men from their Creator; (2) that a major purpose of government is to secure these rights, and that government is not a necessary evil but a positive

good when instituted for this purpose; and (3) that the just (i.e., the necessary and acceptable) powers of government must be derived from the consent of the governed.

What are the most important rights or "freedoms" connected to Life? To Liberty? To the Pursuit of Happiness? Space does not permit a full exploration. What follows is an extremely limited statement for illustration.

Liberty and the pursuit of happiness are impossible in this world without life. How can the "right to life" be protected, once you are born? The most important consideration is to have the blessing of good parents who will nurture life through infancy towards greater independence. To secure this right, government requires the licensing of marriages, the pre-marital examination of applicants in some states, the registry of births, so that your existence becomes a matter of public record; and, in some cases, even supplies welfare assistance to nurture you if your parents and family fail to provide. For the right to life we probably depend more on pride, self-respect, and man's determina-

You're at the TOP!

tion to maintain his own family on an independent basis than any other things. These in turn depend on man's belief in his own offspring as God's children, to whom he is responsible for his actions. Remove the religious conception of life, and the right to life—this “freedom”—loses its best intellectual and purposeful base. If you value your life, therefore, it will be wise for you to cultivate and refine your sense of religious obligation. Hence, healthy churches, sponsoring responsible views of human life as precious, are indispensable, as are schools, to help us cultivate our talents and abilities towards being successful breadwinners, homemakers, and providers.

The State and its government are also indispensable. The best illustration is the availability to each of us of the writ of habeas corpus, guaranteed by our American national and state governments. The writ is available to any inhabitant upon request to any court of record. Thus, each may “have his body” and use his faculties to “pursue happiness” and enjoy liberty, so long as the law is obeyed. Among the most important provisions of the Constitution of the United States, one is found in Section 9 of Article I, which provides:

“The privilege of the writ of habeas corpus shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it.”

All the rights of freedom of speech, worship, assembly, press, ownership and control of property, depend on the availability of habeas corpus. Without “the body,” the pursuit of liberty and happiness becomes extremely limited. The Supreme Court of the United States

(Continued on page 624)



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Letters and Reports

OUTSTANDING RECORD



Joseph Dee Brenchley, Ogden 54th Ward, Ben Lomond South (Utah) Stake, has earned his Duty to God award, seven individual awards, and maintained a 100 percent attendance to his priesthood and Sacrament meetings since being ordained a deacon in February of 1956.

INSPIRES MANY

I want to thank you for the many hours of honest effort that go into each of your issues. As a missionary I have found that in studying the teachings of the Lord through his modern-day leaders one almost inevitably ends up in the pages of the Era. I know the magazine has inspired many for many years, but I have discovered it only since I have been on my mission. It seems before my mission I was "too busy" for it. Now I find that I am too busy to be without it.

Sincerely,
Elder Edwin Beus
Gulf States Mission



TEACHERS QUORUM

Pictured are eighteen members of the Downey Fourth Ward, South Los Angeles (Calif.) Stake who were recently awarded individual awards for the past year. Quorum membership is twenty.



FIRST IN PEARL HARBOR STAKE

The first to receive the Duty to God award in the Pearl Harbor Stake are William W. Jacobsen (pictured left) and his older brother Thomas D. Both are priests, Explorers, and have plans for a future mission. William is a junior at Radford High School; Thomas is attending the Church College of Hawaii. Presenting the award was Karl J. Chlarson (pictured center), stake YMMIA superintendent.



NEST OF EAGLES

The Bob Turner family of Temple City, California, has set a high standard in scouting. Father and sons are all Eagle Scouts. Picture at left shows family in 1958 when youngest member first became a Cub Scout and members included a Cub, Den Mother, Boy Scout, Explorer, and Explorer Adviser. Picture at right is family five years to the day later when all were Eagle Scouts.

The mother, Nel, has served as a Den Mother and Den Mother chairman, and is currently president of the Mother's Auxiliary of Boy Scout Troop and Explorer Post 163. The father, Bob, Sr., has served as a Cubmaster, Scoutmaster, Post Adviser, committee chairman, and advancement counselor, and has been awarded an Order of Merit.

Turners are (l-r) Bob, Jr., 21; John, 14; Mrs. Turner; Ross, 16; and Bob, Sr. They are members of the Las Flores Ward, Pasadena Stake.

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The fundamental basis for Home

THE EDITOR'S PAGE BY PRESIDENT DAVID O. MCKAY



Synopsis of Remarks by President David O. McKay at a meeting for Home Teaching Representatives, held in the Church Administration Building, Wednesday, May 15, 1963.

Brethren and Sisters, I take great pleasure in meeting with you on this historic occasion—the first meeting of this kind ever held in the Church.

I feel impressed this morning to say just a few words on the authority of the priesthood. When visiting the missions of the Church in 1921 with President Hugh J. Cannon [of Liberty Stake], a fellow passenger and his wife, strangers to us, introduced themselves to us soon after we left the harbor. As we conversed, the woman, somewhat apologetically, said: "May I ask you a question?" I replied, "Certainly, and I will answer it before you ask it; I have only one wife." With curiosity, she queried, "If plural marriage isn't the purpose of your religion, what is?" "We are Christians," I replied. She answered, "So are we."

And then she asked the important question: "What are the distinguishing features of your church? What is the difference between your church and my church?" "There are several," I responded, "*divine authority by direct revelation* being a principal one."

I should like to say something about that—not *divine authority* as that would not be a distinctive feature. The Roman Catholics claim *divine authority* by direct line from Saint Peter who they unwisely assert was Bishop of Rome. The Orthodox Greek Catholic Church claims *divine authority* from five apostles who survived Peter. They claim *authority* and so do the Coptics in Northern Africa. Thus, the Romans, Greeks, Coptics, and others claim *divine authority*, but there is



Teaching

only one church that has divine authority by direct revelation.

He was right who said several hundred years ago, as he resigned the position as head of the first Baptist Church in America, "There is no regularly constituted church on earth nor any person authorized to administer church ordinances, nor can there be until new Apostles are sent by the Great Head of the Church for whose coming I am waiting."¹

In 1820 divine messengers did come. God himself and his Beloved Son appeared to the Prophet Joseph Smith, and the boy Prophet heard the divine voice saying, "This is My Beloved Son. Hear Him." Subsequently, divine messengers restored the priesthood. John the Baptist, who had been taught from birth, and also was recognized by the Savior himself, restored the Aaronic Priesthood. Peter, James, and John, whose authority no Christian can question, came and restored the Melchizedek Priesthood to the Prophet Joseph Smith.

In the Aaronic Priesthood we have priests, teachers, and deacons, under the presidency of the Aaronic Priesthood held by the Presiding Bishop. The Melchizedek Priesthood is presided over by three high priests, a president, and two counselors. There are also high priests, seventies, and elders, in keeping with the statement of Paul of old—

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ": (Eph. 4:11-13.)

We are speaking to a group of men today whose duties will be to help those who visit to perfect the Saints, who will go about teaching "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

In the Melchizedek Priesthood quorums, we have, as I have named, high priests in the quorum; seventies specially called; and elders who are under the direction of the presidency of the stake.

We have the quorum, as I have named, as a distinct organization in the Church—separate from the ecclesiastical part of the Church; in the ecclesiastical phase there are stakes and missions—the two great divisions of the Church. In the stakes we have the president of the stake, two counselors, and several bishops of wards.

The High Priesthood consists of apostles, high priests, seventies, elders, who are directly under the First Presidency of the Church. The seventies have a special presidency appointed by revelation. The elders are directly under the direction of the ecclesiastical head known as the stake presidency. The Aaronic Priesthood is under the direction of the bishopric who holds the presidency of the Aaronic Priesthood, and the bishop, by ordination, holds the office of president of the priests' quorum, the presidency of which goes with the ordination of a bishop. The teachers and also the deacons are under the bishopric of the ward.

Thus, there are two sources of authority—one *from the quorum*, and the other *from the ecclesiastical division*. Each quorum is presided over by three men officially appointed and ordained. *The president of the high priests from now on will be the president of each stake. It is fitting that the president of this quorum*

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¹Roger Williams.

QUESTION: *"Where did Alma get his authority: All we can find is that he received it from God, but there is no detail, and we are left to*

ANSWER: We should take into consideration in the study of the Book of Mormon the fact that it is an abridgment taken from the records or history that had been kept by the prophets among the Nephites. Therefore, many of the details are lacking. This is equally true of the history of Israel as it has come down through the years to us in the Bible. We are left to accept the fact that Lehi, when he left Jerusalem, held divine authority and that this divine power was handed down from generation to generation until the time of the visitation of the Savior. Moreover, while the detail is lacking, the evidence is very clear that the Melchizedek Priesthood was possessed by the Nephites. There

were none of the tribe of Levi among them, therefore it was by virtue of the Melchizedek Priesthood that they officiated. There are many passages in the Book of Mormon in which reference is given to the Holy Priesthood which they held, not the Aaronic Priesthood. We should also remember that the record that we have received is, an abridgment, and therefore many of the details are of necessity missing. Moreover, we are informed that many important things have been withheld from us because of the hardness of our hearts and our unwillingness, as members of the Church, to abide in the covenants or seek for divine knowledge.

In the case of Alma and his priesthood, we are left to surmise that he legally and divinely received it

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

wonder if it was before he was baptized. We are confused about the whole matter and would appreciate any information you can give us."

before the days of King Noah. We read that Zeniff, the father of Noah, was a righteous man. Alma evidently received the priesthood in the days of Zeniff, and at no time did he fully accept the teachings nor with full purpose follow the counsels and procedure of Noah and his wicked priests. It was Alma who was deeply touched at the scathing denunciation of the Prophet Abinadi. Moreover it was Alma who recorded them, for he believed thoroughly in what Abinadi had declared, and he turned from whatever transgression he had committed and set forth with a repentant spirit to gather together all those who were willing to accept the teachings of the martyred prophet. In order to save their

lives, Alma and those who followed him were forced to flee into the wilderness. In relation to this, Elder George Reynolds in his valuable work, *Commentary on the Book of Mormon*, Vol. II, has written:

"Alma wrote down all the words he had heard the prophet speak. When Abinadi was condemned to death, Alma became his defender, and, thereafter championed his cause. He went to King Noah and plead for Abinadi's life, that it be spared. We may assume that Alma, from this time forth, kept, or caused to be kept, the records of the Nephites in the Land of Lehi-Nephi; also that he, in like manner, kept the record of the people of the Lord, who were driven into the wilderness by the people of King Noah."

Just at what time Alma received the priesthood is not clearly stated, but we may presume that it occurred before Noah came to the throne. Moreover, we must also conclude that Alma at no time truly entered into the wickedness of this wicked king. To Alma the plea made by the martyred Abinadi pierced his heart, and, believing, he wrote down the words of the martyred prophet and went forth among the people gathering all who were willing to believe. Because of the edict of the king, Alma and his followers were forced to flee to a private and remote spot which they named the "Waters of Mormon." In this secluded place Alma baptized all who truly repented of their sins. The first person baptized was a man named Helam. As Alma baptized Helam he also immersed himself, no doubt feeling the need of repentance, for the spirit of humility was upon him. As he baptized Helam he said:

"... Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

"And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit." (Mosiah 18:13-14.)

The question is: Where did Alma get his authority? Evidently he obtained it when he received the priesthood, which through his repentance he had not lost. There can be no serious question in relation to his authority, for it is written:

"And it came to pass that Alma; having authority from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining to the kingdom of God." (*Ibid.*, 18:18.)



“The privilege to work is a gift”

*and the Deseret Industries program of the
Church provides this blessing . . .*

BY DOYLE L. GREEN, MANAGING EDITOR

When Ellen's husband passed away, leaving her a widow at 75, it appeared as though she, too, had come to the end of the road. She was just a wisp of womanhood. Weighing but 87 pounds, she was bent and frail. But thanks to old age assistance programs and loving children, people thought, at least she would be taken care of while she pined away her remaining days.

However, Ellen was not ready to die yet or even to accept charity. She believed in the gospel of work. She felt she had good, useful years left. She desired to be productive. She wanted to make her own way. But where could a 75-year-old woman find employment?

Jim had been a contractor. Strong and vigorous of body, he enjoyed the challenges of building and rigorous activities. But a cruel accident shattered

his legs and left them seriously impaired. It also shattered his morale. Life lost its purpose and its meaning. What good was a middle-aged cripple?

Following a siege of scarlet fever when she was just a baby, Bonny had suffered a stroke which deprived her of the use of her right arm and most of the use of her right leg. She seemingly had no chance for anything that resembled a normal existence. Run and play she could not; or go to school like other children. Was life to be always empty and meaningless?

Kenneth was in his late twenties when polio struck him down. Although his life was spared, this crippling disease robbed him of most of the usefulness of both of his arms and his legs. Employment seemed out of the question. How dreary, depressing, and devoid of hope seemed the long years ahead.



Ellen, Jim, Bonny, and Kenneth are real people. Their stories are true, and are but typical of literally hundreds of others that could be repeated, and like so many others, the sequels to their stories might have been tragic. Might have been—except for a program known as the Deseret Industries, established by the Church twenty-five years ago to help just such people as these.

What has the Deseret Industries done for Ellen, Jim, Bonny, and Kenneth?

Ellen is now 80. During the past five years she has been going to work regularly and has developed proficiency at operating a hand loom. Proudly she shows the fine rugs that she weaves. Her health is good. She is alert and optimistic. She hopes to continue working for many years to come.

Jim has become an expert small appliance repair

man. He fixes waffle irons, toasters, lamps, flat irons, radios, and vacuum cleaners. Daily he comes to the repair shop where his skilful hands keep busy restoring the usefulness of products. He seems cheerful and happy.

Bonny, now a grown woman, has learned to operate a steam press, specializing in pressing skirts. So efficient has she become that she does almost as much work with her one good arm and hand as others do with two. She has friends among the employees, feels useful and wanted, has developed a sweet personality and is sincerely grateful for her work.

When Kenneth first reported for work, the manager could think of only one job he might be able to do. Would he like to try to operate the telephone switchboard?

It was a happy suggestion, and Kenneth faced his new challenge with enthusiasm. In time he learned to manipulate the cords well. With his sweet spirit and fine voice he developed a most pleasing telephone personality. Soon people were asking, "Who is that fine young man who answers the phone?" Subsequently he was offered, and accepted, a similar position in private industry.

The value of work has long been recognized by the Church as essential to the progress, dignity, and well-being of man. "In the sweat of thy face shalt thou eat bread, till thou return unto

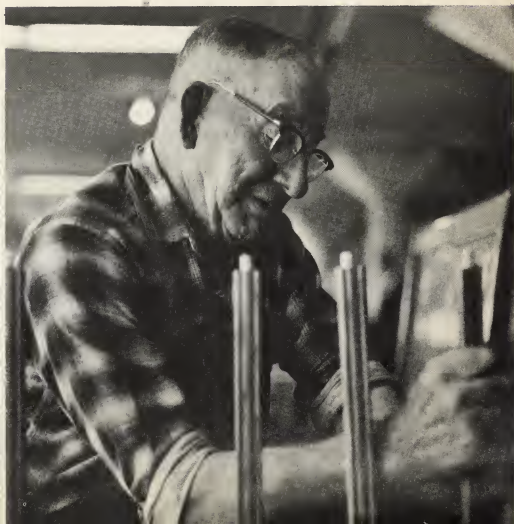
the ground, . . ." the Lord said of old. (Gen. 3:19.)

Brigham Young declared: "My experience has taught me, and it has become a principle with me, that it is never any benefit to give, out and out, to any man, or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need, when there is anything on earth for them to do. To pursue a contrary course would ruin any community in the world and make them idlers." (*Discourses of Brigham Young*, p. 274.)

"Let us realize," President David O. McKay said many years ago, "that the privilege to work is a gift, that power to work is a blessing, that love of work is success." (*Pathways to Happiness*, p. 381.)

Realizing that these truths applied to the handicapped as well as to the completely sound of body and mind, the First Presidency of the Church in August 1938 announced the establishment of the Deseret Industries program. It was designed specifically to aid those members of the Church who, because of a disability brought about by accident or disease, mental, or emotional disturbances, age or other causes, could not compete on the regular labor market. Not only was the program to provide employment, but it was also to provide training and rehabilitation of the workers, helping them achieve the highest intellectual, physical, vocational, social, and spiritual usefulness of which they were capable.

The Deseret Industries was to be primarily a salvage and reclaiming operation which would gather, repair, reprocess, and sell all manner of clothing and household items, which may have considerable value



to the program but limited value to the individual who donated them. It started modestly in Salt Lake City with a handful of workers and an appropriation of fifteen hundred dollars with which was purchased a truck and some office equipment. During the first two years, an average of fifty-five persons was employed.

So successful did the program prove that it grew rapidly until today there are plants and stores, not only in Salt Lake City, but also in Los Angeles and Colton, California; and in Ogden, Logan, and Provo, Utah. A new plant and store is opening this summer in Mesa, Arizona. Consideration is being given to establishing operations in other populous areas of the Church.

More than 550 handicapped persons, working under the supervision of about 80 "key workers," are making all or part of their livelihood through the program. Another fifty to seventy-five persons will be added to that number by the new Mesa project. Some of these individuals would probably otherwise be idle and on Church welfare.

Over the past twenty-five years hundreds of others have been helped, some of whom have moved into higher paying jobs in private industry, because of the skills and confidence acquired through their work.

Since 1938, some twelve million dollars' worth of goods have been processed; more than eleven million dollars' worth have been distributed, and most important of all, thousands of handicapped people have been able to enjoy the great blessing of earning their own way. Except for capital investments made by

the Church in buildings and equipment, the program is self-sustaining.

The success of the Deseret Industries is dependent upon the close co-operation of bishops and the membership of the Church in general. In reality it is a bishops' program, as the workers, around whom it is centered, are recommended from wards by the bishops, and the items which are processed are made available to the bishops for distribution among the needy as part of the Church welfare program.

Prospective workers are Church members in need of financial help or rehabilitation who are able and willing to work and can be certified as handicapped by a physician. They also must be able to provide or arrange for transportation to and from work.

Also at work side by side with the handicapped in the plants are two classes of volunteer able-bodied workers: (1) those who are temporarily unemployed; (2) those who are retired or are financially independent and have time they can donate. Bishops are encouraged to refer all such individuals to Deseret Industries so that they, too, may benefit from the blessings of work, escape from the curse of idleness.

A trip through one of the plants is a fascinating experience. Here one will see many fine people like Ellen, Jim, Bonny, and Kenneth. There are the aged, those who are nearly blind, men with but one arm or one leg, some with emotional problems or mental handicaps, and others who have limited use of arms or legs.

These are all busily engaged in a great variety of activities—unloading trucks, sorting merchandise,





washing or dry cleaning clothes with the most modern of equipment, mending, sewing, pressing, baling rags, repairing, rebuilding, and refinishing furniture and toys, weaving rugs, repairing appliances, and salvaging metal. Smiles can be seen; laughter can be heard. One gets the feeling that the name "Deseret (the Jaredite word for honeybee used in the Book of Mormon) Industries" is well chosen. Workers are paid in accordance with the services they perform. All workers are encouraged to seek and accept positions in private industry.

Workers buy much of their clothing and many other items from the stores, and also have the opportunity of obtaining groceries at the bishops' storehouses at attractive prices. They receive their wages in cash.

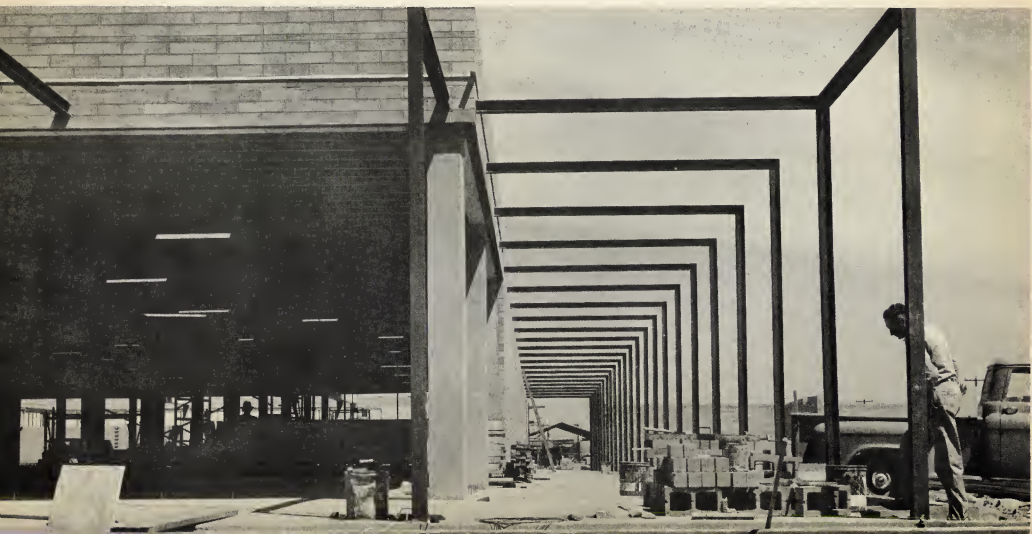
All of the plants give medical examinations at no cost to the workers. These help reveal the capacities of the workers and in determining the type and amount of work they may be expected to do. They also prove helpful in the rehabilitation process.

One 18-year-old girl, for example, came to one of

the plants with a bishop's recommendation. She had left school when she was in the ninth grade and was shy, timid, and backward. At a steam press where she was put to work she had frequent dizzy and sick spells. The doctor's examination showed she had severe tonsillitis. Her bishop was informed, and arrangements were made to have the tonsils removed. In three weeks she was back at work "feeling fine." Soon afterward she obtained a position at the hospital. Later, when she returned to the plant for a visit, she appeared to be a different girl—healthy, talkative, and outgoing. Expressing her thanks she said: "I owe it all to you people down here."

Each morning prior to the beginning of activities, a brief religious service is held. Workers as well as special guests take part. These meetings set a lovely stage for the day's work.

At some of the plants a fine cafeteria is provided where excellent, hot, noon-time meals are available at most reasonable prices. Undoubtedly, for many of the workers, this is the most nutritious and satisfying meal of the day.



Interior of the Deseret Industries store in Ogdén, Utah, which carries a displayed inventory of \$35,000. There are 16,885 square feet of floor space in this building.

Bishops are urged to use the merchandise reclaimed at Deseret Industries for those who need assistance in their wards in preference to using supplies from the bishops' storehouses or spending fast offering funds. Stories of how these supplies have been used are legion.

One bishop learned that members of a certain family of the ward were sleeping on the floor. Upon investigating he found that although the family had been living in the house for some time, they had not been able to buy adequate furniture. The following day he had beds and other furniture delivered to the home from the Deseret Industries stock.

In a town in California the home of a family of five faithful church members burned to the ground, destroying all they owned except the clothes they were wearing. The branch president helped them find a house to rent and arranged through the Deseret Industries to replace their furnishings. Within twenty-four hours a van backed up to the door of the house, and the workers unloaded a living room set, rugs, tables, chairs, a kitchen stove, dishes, cooking utensils, a washing machine, a vacuum cleaner, beds, pillows, dressers—nearly everything they needed to equip their new home, all furnished from the Deseret Industries stock. It wasn't new, but probably equally as good as they had before, and tears of thankfulness and joy ran down the cheeks of the family members as they witnessed this miracle.

But that wasn't all. The family was taken to the Deseret Industries store and outfitted with clothes, sufficient to take care of their needs while they got back on their feet.

In a Utah town a bishop observed that the suit of one of the Aaronic Priesthood boys was threadbare. The family was keeping a son on a mission, and their money wouldn't quite go around. The situation was relieved when the young man and other family members were furnished clothing from Deseret Industries.

When the disastrous floods hit Yuba City, California in December 1955, and the Bannock region in Idaho during the past two years, the Deseret Industries furnished numerous rugs, pillows, mattresses, and other household furnishings and equipment and much clothing to aid the needy families. Similar supplies have been sent to other disaster areas over the years.

Members of the Church as well as the general pub-

When completed, this new Deseret Industries plant in Mesa, Arizona will provide employment for 50-75 handicapped persons.

View of the attractive entrance to Deseret Industries building in Colton, California. An additional store is located in Los Angeles.

lic are invited and encouraged to shop and take advantage of the reprocessed merchandise available at the Deseret Industries stores. Most of us would be surprised at the great variety and the high quality of goods that are offered.

One of the stores, for example, contains as much as 16,885 square feet of floor space and carries a displayed inventory of up to \$35,000. Fresh merchandise is constantly being displayed.

In the clothing departments of the stores can be found a great variety of clothes, some nearly new and all in excellent condition. Following are typical prices: Skirts, 65c; blouses, 50c; jackets, 75c; girls' coats, 50c to \$3.50; house dresses, 95c to \$2.50; men's sport shirts, 50c to 95c. Other items are comparably priced.

One bishop was heard to say to another, "I wish I could afford to wear the kind of clothes you do. Seems like you are always wearing a new suit."

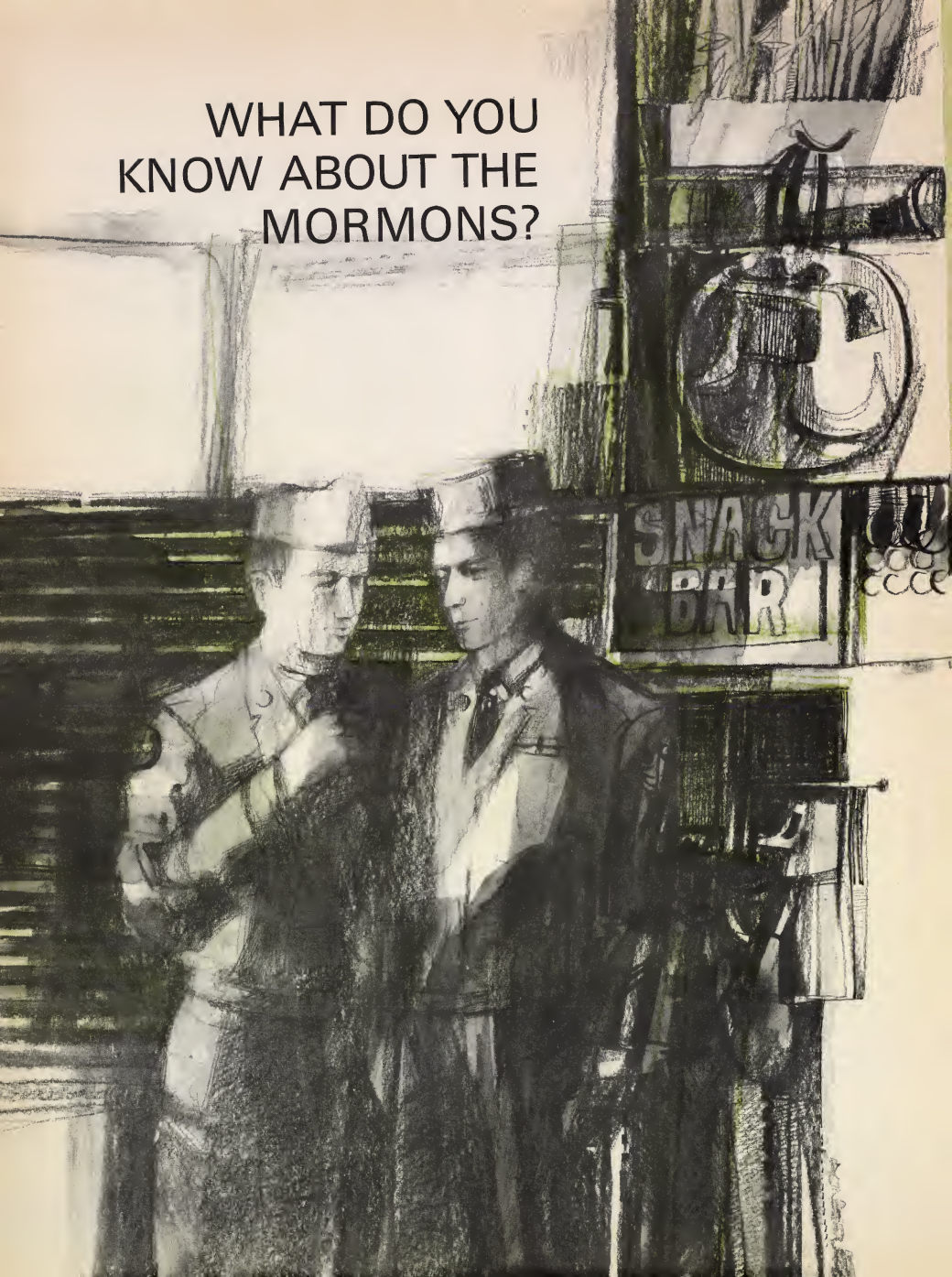
"You could," was the reply, "if you purchased them from the same place I do. I bought the suit I'm wearing at Deseret Industries for \$12.40."

Many articles of furniture, appliances, books, dishes, dolls, toys, etc., etc., are available. The author's family has been pleased with ties, sport shirts, sweaters, books, and other items we have purchased for personal use.

Many families buy most of their clothes from the Deseret Industries stores. "I don't know how we would possibly clothe our children," one father was heard to say, "were it not for these bargains." A branch president with a (Continued on page 624)



WHAT DO YOU
KNOW ABOUT THE
MORMONS?



It was probably raining when I first met Charles Malcolm Webb, Jr. In Japan, it is usually raining in March.

But rain or no rain, our meeting had a great impact on my life, and no one knows how many others.

One evening, late in March 1957, I was casually walking from my barracks to the snack bar on Yokota Air Base near Tokyo, Japan.

I was deep in whatever thoughts occupy the mind of a lonely eighteen-year-old boy thousands of miles from home when a voice jolted me to reality.

"Day, wait up a minute."

Turning in mid-step, surprised to hear my name called, I saw Charles trotting towards me in the night.

As he approached he asked, "Going to the snack bar?" I said that I was, and he asked if he could accompany me.

"Sure, I'll buy you a cup of coffee," I offered, wondering who he was. Everyone in the squadron knew me—I was the squadron mail clerk—but I knew very few of my fellow airmen, except by the mail they received.

"No, thanks," he said, "I don't drink coffee."

"How about a cup of tea?" I tried.

"I don't drink tea either," he replied "I'm a Mormon." He paused, then added, "What do you know about the Mormons?"

It was to be several years before the General Authorities were to ask members of the Church to ask their friends the "Golden Questions," but his question was no less effective.

Charles and I had not walked a block together when he asked me, "What do you know about the Mormons?" I had yet to learn the name of the young boy I was talking with; but I took the bait, hook, line, and fishing pole.

By the time we arrived at the snack bar, I had found out with whom I was talking. Charles was a few months younger than I, a convert to The Church of Jesus Christ of Latter-day Saints, and he held the office of a deacon.

For nearly three hours he told me about the Mormons and their beliefs. I didn't understand half of the things he told me, and probably listened only because he was so enthusiastic in talking about his religion.

Seeming to exhaust his knowledge of the gospel,

he invited me to accompany him to the home of his branch president, Frank Moscon, a married officer living off base with his family.

We walked the few blocks to Frank's home together, and somehow Charles found more things to say about his Church.

Charles knocked on the door—it opened and I met the man who was to take me into the waters of baptism.

We went in, and Charles told Frank that I would like to know more about the Church. Before we returned to our barracks, a cottage meeting had been set for the following evening.

There was no end to Charles' enthusiasm. On our way back to our barracks, he invited me to attend church with him on the following Sunday.

June 1, 1957 I was baptized by Frank at Camp Drake, a US Army camp a few miles from Yokota Air Base. I would have been baptized two months earlier, but being a minor, I had to write home for my parents' permission to join the Church. After it came, I had to wait several weeks for the next scheduled baptismal.

When Charles and I left Japan we were both priests. I didn't hear much from him for a long time. Then, I learned that he was serving in the West Central States Mission. The news hardly came as a surprise to me. He anticipates being released from his mission this summer, and I am looking forward to meeting him again, for the first time since we left Japan.

A lot of wonderful things have happened to me since I met Charles. In May 1962, I married a lovely LDS girl, Norma Ruth Thompson, in the Salt Lake Temple, and a few weeks ago our first child was born—the first in my family to be born under the covenant.

Whenever I count my blessings, and "name them one by one," I always start with the day I met Charles Malcolm Webb, Jr.

Words cannot express my indebtedness to that young man; nor is there a means to measure the magnitude of the joy he brought to my life.

And who can say how many people will eventually owe their membership in The Church of Jesus Christ of Latter-day Saints to a seventeen-year-old airman, a deacon in the Aaronic Priesthood, who asked a near total stranger, "What do you know about the Mormons?"



RIGHTEOUSNESS

(REPRINTED FROM "TIMES AND SEASONS," NAUVOO, ILL., FEB. 15, 1843)

"He that doeth righteousness," is the solemn declaration of an ancient servant of God, and if we examine the sacred oracles of divine truth, we shall find that although it is "not for works of righteousness which we have done; but by grace are we saved, through faith, and that not of ourselves, it is the gift of God," yet every man of God has performed works of righteousness; he has been moral, virtuous, upright, and consistent in his deportment, and that he was saved by works, as well as by faith.

It is true that our Savior rebroaches the self-righteousness of the Jews; he condemns their practices, and disapproves of their conduct, and some men laboring under a mistake, think it was for their good works that they stood reproved by the Savior of the world; a greater error than which, could not be entertained by the human family. Our Savior reprobated the Pharisees, not for their righteousness, but for their iniquity; not for their virtue, but for their hypocrisy, deceit, and abomination. They fasted,

they prayed, they gave alms, they paid tithes of all they possessed, all of which of themselves, abstractly, were good, and they were not condemned for these deeds, but for the turning of the temple of God into a den of thieves, for oppressing the widow, the orphan and the destitute, for rejecting the testimony of God, and persecuting his servants; and for neglecting judgment, mercy, and the love of God. Hence, they are called "white wall and painted sepulchres," they made long prayers; but it was "for a pretence." They also disfigured, or made long faces, and appeared outwardly fair to men; but like white walls and painted sepulchres, they were fair on the outside, while "within they are nothing but rottenness and dead men's bones." It was then for their corruptions, their abominations, and their hypocrisy, that they stood condemned, and not for their good works, or their righteousness.

Some have supposed that Paul did away with the necessity of good works, by telling us that it is "not

through works of righteousness that we have done, but by the grace that we are saved, through faith, and that not of ourselves, it is the gift of God." We shall find, however, that this reasoning is very fallacious. Paul understood himself perfectly. He might indeed be an "Hebrew of Hebrews"; and after the strictest manner of this sect, lived a Pharisee; but if his Pharisaism taught him to be a persecutor and murderer of the saints, and a shedder of innocent blood, his proceedings were not very righteous, he stood culpable before the Most High, and he had need to be cleansed in the atoning blood of Christ; to repent and be baptized in the name of Jesus Christ for the remission of his sins, before he could receive the approbation of heaven. The young Pharisee might say "all these have I observed from my youth up, what lack I yet?" A new dispensation was then ushered in, the gospel of eternal truth was unfolded; the kingdom of heaven was being preached, and all men rushed unto it; and it was necessary that he should sell what he had and give to the poor; follow our Savior; obey the gospel; be governed by his teachings; and obey his precepts.

There were many in those days who thought that if they fulfilled the moral law, that they were pursuing the right course, doing the will of God, and would be saved. Paul tells them something else; that in the fullness of time God sent forth his Son into the world to redeem those under the law; hence, if redemption was needed they were not in a salvable state without redemption, and he thus speaks emphatically of the necessity of faith in the Lord Jesus Christ, as being the great foundation of a sinner's hope; for if Christ was not the Messiah, then indeed was their faith vain, as was also the preaching of the apostles and elders. This was the doctrine that was taught by our Savior, and by all the apostles. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." So it was no matter how often a man prayed, how much alms he gave, how often he fasted, or how punctual he was in paying his tithes, if he believed not he would be damned. James contends very strenuously for works, especially in the following extract from the second chapter: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body;

what doth it profit?

"Even so faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

"But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

"Seest thou how faith wrought with his works, and by works was faith made perfect?

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

"Ye see then how that by works a man is justified, and not by faith only.

"Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

"For as the body without the spirit is dead, so faith without works is dead also." (James 2:14-26.)

The thing is here very clearly and pointedly set forth, and although Paul speaks so much about faith, he contends as strenuously for works; he complains that some had turned the grace of God into lasciviousness, and positively says, that

"If any man defile the Temple of God him will God destroy."

And further remarks,

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6:9-10.)

Many of the ancients pleaded before God their righteousness and good deeds, as even being meritorious; hence Job says, "My righteousness I hold fast, and will not let it go: . . ." (Job 27:6.) David says, in speaking on the same subject: "O Lord my God, if I have done this; if there be iniquity in my hands;

"If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

"Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in
(Continued on page 606)

PARENTS, LET'S DO SOMETHING ABOUT DELINQUENCY!

BY MRS. C. ELLIOTT BERLIN

When parents assume their responsibility for guiding children rather than shifting it to church, school, and law enforcement agencies, they prevent much delinquency. Accounts of teenage crime would diminish if more parents gave their children a sense of belonging, consistently disciplined them, provided them with normal social life, and instilled within them true values.

To develop a sense of belonging, the child should feel wanted from the moment following birth when he is cuddled in his mother's arms. Through the growing years, that feeling should be strengthened by parents' words as well as actions. A sincerely expressed, "I love you," accompanied by a kiss, develops confidence in the youngster.

A child should not only feel the love his parents have for him, but also that which they feel toward one another. He should know that they have mutual respect and delight in sharing the responsibility of caring for him. Lucky is the boy whose father takes him camping, hunting, and fishing, goes to ball games with him, takes him to church, and goes with him on hikes where they have time for "man-to-man" talks.

Homemaking tasks rarely should be more important to a mother than listening with full attention to her child's troubles. A child may not have a good housekeeper for a mother, but if he has a good mother for a housekeeper, he will be all right.

A child's sense of belonging is increased when he takes his turn planning and conducting the "Home Evening." Individual talents are encouraged as he sometimes sings, prays, reads, speaks, tells stories, or plays a musical instrument. A work project planned on these nights often proves effective in keeping youngsters off the street.

Children must feel that their parents are truly interested in their development. Few things are more

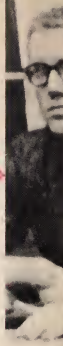
destructive to a sense of belonging than the habitual unnecessary absence of parents from functions important to their youngsters. A child seldom forgets the feeling of being alone when other children had their parents to encourage and applaud them.

When a child's security in the family is well-established, discipline is less of a problem. A child is born without judgment and self-discipline, so has to be taught the "do's" and "don'ts" of living happily in a complex society. When he is old enough to understand, explanations should be given him and family discussions held where problems are aired and solved. However, he should be taught that in matters too mature for his judgment, he must honor the decisions of those in authority.

Obedience is essential to a truly well-adjusted life and will prevent many hard knocks experienced by the wilful-minded. For instance, when a child starts school, he should realize that the teacher is in the classroom for his benefit and deserves his co-operation. If behavior problems arise, and their child is in the wrong, parents should show that they are on the side of law and authority, not run to the teacher or principal, bristling with indignation because someone had the "nerve" to correct their little darling.

To develop self-discipline a youngster needs responsibilities. Chores should be assigned him in keeping with his development. When he does something well, honest praise should be given. When he makes mistakes, correction should be given with directions on how to avoid the same mistakes in the future. Discipline should be kind, but firm and consistent. Adults generally speak with pride when recounting the times in their youth when a stern parent justly administered punishment, even the woodshed variety.

Self-discipline, learned in the home, prepares a





child for social experiences. A youngster's thinking will be largely influenced by "the gang," and he will desire to follow certain fads, but if parents have instilled within him the ability to form his own opinions, he will stand alone, if necessary, to defend that which he knows is right.

Parents can make sure his first associates are among those attending uplifting young people's organizations. Later, his close friends probably will be selected from this type. These people will teach him that the "smart" thing to do is the right thing. To be "one of the gang," he will have to maintain similar high standards. Wise parents will welcome these friends into their home. The few inconveniences thus encountered are insignificant compared to the benefits of knowing their child's friends and interests.

A child needs to feel that he is accepted in his group and is not abnormal in their eyes. Personal disfigurement can be the cause of maladjusted behavior. Therefore, if a child has an abnormality that can be corrected, parents should make every possible sacrifice to correct both the problem and the child's attitude toward it, remembering that the child's feelings may seem foolish, but to him they are of utmost importance.

However, if parents tend to the physical needs of children, but neglect the spiritual, their task is incomplete. Children need every assistance the Church can give, but it is primarily the parents' duty to lay a foundation of faith which will prevent anti-social reactions. Childhood is the time to learn fundamentals of right and wrong. Adolescence, then, is a time for pondering and sorting the knowledge gained. A teenager must have some basis for comparison before wise choices can be made. Supposedly religious persons sometimes say, "We're not going to force Susan to attend any church so that when she is

old enough, she can decide for herself." This unfortunate attitude causes children to grow up feeling responsible to no one. Often they develop the concept that "right" is what they get away with, and "wrong" is what they get caught at. An amoral person can be in trouble even as an immoral one, as he exists in a spiritual vacuum, having no conscience to control his actions. Conversely, when a child has learned to love and serve God and his fellow men, he will never be delinquent, for he could not obey these two laws and also commit godless acts against humanity.

The Prophet Joseph Smith said that if you teach people correct principles, they will govern themselves. Such principles should include respect for our laws and government, education, great men and women, honest work, and for the rights of others. No need, then, for detention homes, reform schools, and juvenile courts.

The following is a "recipe" guaranteed not to result in a half-baked product!

Heaps of—love and understanding
Dash of—sincere praise and admiration
Many hours of—family fun and work
Vast amounts of—wholesome recreation
Countless—good associates

Mix well and season with:
Quantities of—responsibility and challenges
Innumerable opportunities for—hard work
(the kind that dirties your hands)
Sufficient—firm and consistent discipline
An abundance of—spiritual experiences
Plenty of—good parental example and teaching

Parents, let's not leave the training of our children to others. Accept the challenge and *do* something about delinquency!

How Far?

BY MILLIE CHEESMAN

"But you have to permit certain things, Julie, if you want to be popular!"

Sandra Burke was a very close school friend. She surprised Julie by continuing, "You can't be an old fuddy-duddy and expect the boys to keep on dating you."

"Well, Sandy," Julie returned, "any boy that treats me that way can just find himself another girl, that's all." The girls turned into Julie's front yard.

"Oh, sometimes I've wondered," mused Sandra, "if it would be the right thing, but I don't want to sit home every weekend. I want to have fun. Besides, what could be wrong with a little hugging and kissing and . . . well, you know, Julie, I'd never do anything really wrong!"

Julie's eyes widened at these remarks as they both sat down by the lily pond. Sandra flushed a little, "Boy, what are you saving yourself for? You'll end up being an old maid, that's what! Not me; no, sir. My mother and dad have never told me it was wrong to pet. I've wondered about it a little, but it seems to be the thing to do, and I don't want anything to interfere with my popularity. You're so straight-laced, Julie. Are *all* you Mormons like that?"

"Well, why don't you come to Mutual with me tonight and find out for yourself! I've told you how much fun we have there, and you'll see that we're not as stiff as you think!"

Sandra looked at Julie in disgust. "Oh, come on. Why don't you go skating with me tonight? Why do you always have to go to Mutual all the time?"

Julie smiled, "Well, our dance instructor is going to teach us a new way to do the Cha-cha. I don't want to miss that! If you come tonight you'd be in my Laurel class. You'd never believe that our teacher, Doris Hansen, is the mother of four boys. She's so pretty and lots of fun! She's always doing something nice for us girls, and I'll bet you anything she could set you straight on dating conduct!"

Sandra tilted her head to one side thoughtfully. Then, "All right, just for that I'll come!"

They both laughed as Julie ran her hand through the water in the lily pond; she made a mental note

that she must call her Laurel teacher, Doris Hansen, and tell her about the nonmember she was bringing to Mutual tonight.

Doris was asking herself just how far she was expected to go in order to demonstrate her devotion to the Lord and to his Church. Sometimes she felt that along with her responsibilities at home, husband Frank in the bishopric, plus the new baby, that her newly assigned work as Laurel teacher was almost more than she could manage. The lessons were such a challenge, and there were so few girls of Laurel age in the ward. It hardly seemed worth all the hours of preparation each week. The girls, though sweet and lively, were very independent and often acted as if they couldn't care less whether Doris did or didn't come each Tuesday with her special material that required so much preparation. Doris felt, at times, that too much was expected of women in the Church, and she, for one, was going to ask about the possibility of a release! Her four children required so much time, and there were any number of other women who could take the class and do a much better job.

All these thoughts were running through her mind as she plunged her breakfast dishes into the hot, sudsy water. The washing machine was droning through its cycle as it washed the baby's clothes, and Doris began to think about her class and the lesson that was to be given this evening on chastity. It was a touchy subject, and although she had read in several books and studied articles by Church leaders, she was still wondering how she could approach the subject without trying to appear disgustingly self-righteous! She wanted, in some way, to give the girls the desire to keep themselves clean. She wanted to inspire them, but how would she approach them? She felt so inadequate and such a miserable failure!

Suddenly the washing machine began to spit suds all over the kitchen floor. She flew to the garage for the mop and caught the soapy water just before it soaked into the living room rug. No sooner had she finished mopping up the wash-water than the telephone rang. Her ten-year-old son, Charlie, had fallen on his hand while trying to catch a flyball.



They thought his wrist was broken! Could she come right up and take him to have it X-rayed? Doris swooped the baby from the play-pen and dashed to the school. As she headed for the doctor's office with her injured son she wondered when she was going to have time to organize her thoughts for her class. So many other problems were whirling around in her head. Thank goodness the results of the X-rays only indicated a bad sprain.

Upon arriving home, Doris hurriedly hung up her baby's washing and finished the dishes. She began mixing a double batch of cookies to take to her Mutual class. Again the ringing telephone interrupted her thoughts. It was Julie Martin to tell her about the nonmember she was bringing to Mutual that night. Julie said she hoped Doris could come up with some answers to change Sandra's ideas on personal standards and dating popularity.

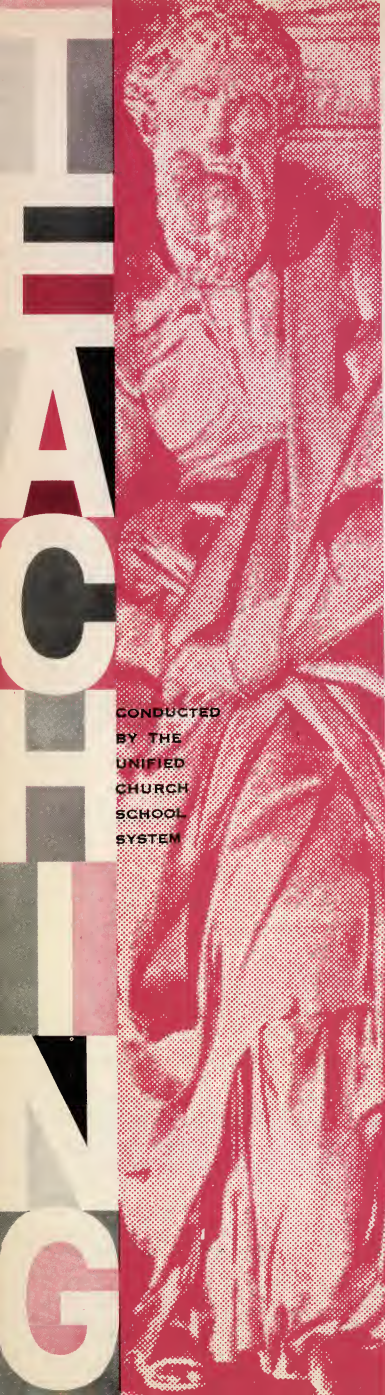
Doris's head was spinning. Today, as every day, had been a regular three-ring circus with the boys. What would she have to offer the girls in her class in the way of advice and counsel tonight? What good

did all those books and articles do her if she couldn't collect her thoughts? She informed the boys that she was going to her room for a few minutes, and they were not to bother her. She sat down at her desk, rested her head in her arms, and began to pray. "Heavenly Father, I feel so weak and in need of inspiration. Please help me in my calling as a teacher. So much depends on me this evening. Give me the words to say that will touch the hearts of these girls, and especially the one who will not be of our faith. Forgive me my many weaknesses and give me the strength and ability to do the things that are required of me both in my home and at Church, for one would be nothing without the other."

Two of the boys suddenly burst into the bedroom. The younger claimed that Charlie had taken his gum, and he wanted it back! Charlie looked at his younger brother in disbelief, "You mean you want it even after I chewed it?"

They all laughed, and the boys broke into a run as they heard their father's car in the driveway. Doris greeted Frank with a

(Continued on page 603)



CONDUCTED
BY THE
UNIFIED
CHURCH
SCHOOL
SYSTEM

Are You Feeding His

BY ERNEST EBERHARD, JR.

DIRECTOR OF CURRICULUM, CHURCH DEPARTMENT OF EDUCATION

In the twenty-first chapter of John is a most touching account of an exhortation given to Peter by the Resurrected Savior. Three times Jesus asked Peter if he loved his Lord and Master. "Yea, Lord; thou knowest that I love thee," was Peter's reply to Jesus' first two queries.

The third time the question was put to Peter, the scriptures indicate he replied with some frustration and confusion: "... And he said unto him, Lord, thou knowest all things; thou knowest that I love thee." As twice before, there came the somewhat cryptic charge, "Feed my sheep." (See John 21:15-17.)

There may be several interpretations which can be made of this incident. The writer has always felt that one of these was especially important as it relates to those called to be teachers in the Lord's latter-day Church. It is the need of a deep personal love for the Savior. It must be had on the part of those called to feed his sheep. Jesus himself felt that those who teach his gospel should have a strong personal love of him and a sense of loyalty to his cause if they were effectively to represent him as the author of man's salvation and exaltation.

To love an individual truly means to place this person's interests before one's own welfare. At the time of the Lord's questioning of Peter, this apostle had not yet succeeded in reaching such a degree of dedication. The necessity for making Peter aware of the need for a complete and selfless devotion to others was likely the motive behind the Savior's repetitive probing of the depth of Peter's love.

Those who are to feed the Master's sheep must have a dedication to their call, as teachers, which is unsurpassed in any field of secular teaching. A high degree of faith in the ultimate triumph of good is basic.

The gospel teacher needs, first and foremost, a witness from the Holy Ghost which Peter seemed not to have at the time of this interrogation. Without this singular witness, the necessary degree of faith and an adequate depth of knowledge of the full import of the saving powers of gospel principles escape the understanding of the teacher. Such a deficiency leaves him helpless to reach the innermost recesses of the human soul where lie the strongest and most persistent resources for faith. The teacher's attempt to achieve a witness of the Holy Ghost must come through avenues other than those by which we generally perceive the world around us.

After having received the gift of the Holy Ghost, those who would teach by the power of the spirit must so order all aspects of their lives that they can be continuously sensitive to the inspira-

Peter by Michelangelo

Sheep?

tion of this holy personage. No lesson should be prepared or taught without prayerful supplication for divine guidance. Every aspect of the teacher's life should be brought into the closest possible harmony with gospel principles.

Unfortunately, there are teachers who, for example, feel they can teach in an auxiliary organization which meets during the week and then disregard the Sabbath as the Lord's day. Also, there may be a failure to live the gospel in some other aspect of their private or public lives. Such teachers are weakened in their ability to teach by the power of the Spirit. Such teachers are too often teachers of the letter of the law, an approach which blocks deep internal growth incident to truly spiritual teaching.

This witness of the Spirit must underlie all evaluations, interpretations, and references to the mission of Jesus. This includes all he said, all he did, and all he has revealed and will reveal to his servants, the prophets, ancient and modern. Without this continuing witness, a teacher in Christ's Church cannot feed his sheep.

It has been truthfully said, "He who kindles others must himself glow." Those who seek to develop a genuine love and appreciation for the Savior have a unique glow about their persons. They have a radiance of countenance, a vibrancy of voice and gesture which set other hearts and minds aflame. The best way to achieve this glow is for the teacher, during his daily life, to strive *consciously* to apply the principles which the Savior taught. There is, for example, the principle of going the second mile. Each day, a different application of this principle can be worked out. The Beatitudes have been called the "Constitution of the Kingdom of God," and the teacher who would feed the Master's sheep should be thoroughly acquainted with them in a practical sense—should be constantly carrying out projects to implement them in his daily life.

The teacher who would truly feed the sheep must not be ashamed of the authoritativeness of the Savior's teachings. Too often experts in the fields of philosophy,

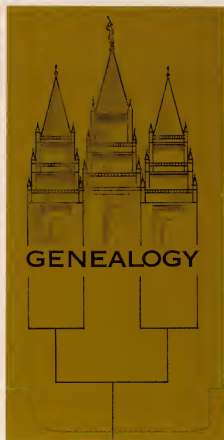
government, science, entertainment, or education are quoted as authorities for the truthfulness and validity of gospel principles—*ahead of Jesus*. These individuals, experts in their own specialized fields, may be less knowledgeable in the gospel than are the humble members of the Church who have a lifetime of study and of gospel living behind them. Jesus is the author of our salvation. This fact is attested by two thousand years of testimony, of examination, and of application of what he taught. All teachers in The Church of Jesus Christ of Latter-day Saints should place the Savior and what he taught in the same perspective his listeners did at the close of the Sermon on the Mount: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

"For he taught them as one having authority, and not as the scribes." (Matt. 7:28-29.)

President McKay, the Savior's prophet in our day, reaffirmed this in a Christmas Eve speech in 1961: "Christ's reality must be sensed by you and by me, and the reality of his philosophy must be mine and yours if we hope to advance spiritually and rise above the earth and the things akin to it."

Professional men have found, after many years of unfruitful experimentation, that the basic principles of joyful, harmonious living are not inherent in a perspective based on a theory of the physical dominance of man's behavior as taught by some evolutionists. They are beginning to see clearly the sublime emotional and spiritual depth of the Savior's statement that, "Man does not live by bread alone." They have been compelled to see that only through true religion can they meet the human mind on its own terms.

Gospel teachers for young people of college age should take special note of this trend. They should make an intensive study of the superiority of the Savior's teachings before they inadvertently relegate him to an inferior role as an authority on life and its true values. What he said personally, what he has given to us through (Continued on page 610)



Genealogy

... A

Family

Project

The increased emphasis that has been placed on genealogy during the recent months has aroused a widespread interest in genealogical research throughout the Church.

Those who will be introduced to genealogical work for the first time are urged to contact their ward genealogical committee for instruction on the specific steps of how to proceed in this work. Failure to do so could result not only in wasted time and effort but also in the duplication of work that others may have done on the same pedigree.

Beginners in genealogy often fail to consider the possibility that other members of their family may have valuable items of genealogical information in their possession or even may have been active in actual research work.

Contact with relatives should be made by all who are beginning genealogical work. The individual who is the only member of his family in the Church should make this essential contact as well as the second or third generation church member. Nonmember relatives may be able to provide valuable items of genealogical information.

This initial contact with relatives has two objectives. They are:

1. to determine what genealogical information each relative has. Not only will this prevent duplication of research, but in many instances it will provide valuable items of information which cannot be readily obtained elsewhere.
2. To acquaint family members with your newly found interest in genealogy and to invite them to participate through a family organization in a planned program of genealogical research.

WHY A FAMILY ORGANIZATION?

1. As the membership of the Church increases, there is a possibility that the new convert may be related to families already in the Church who have carried out considerable genealogical activities. With this increased membership and the resulting increased genealogical activity, the possibility of duplication of research becomes more and more of a problem. So much so, that in most cases, genealogical research is no longer the work of the individual. It has developed into a family project.

2. One out of every five family group records submitted to the Genealogical Society for processing and temple work is a duplicate of a sheet already on file in the Church Records Archives.

In many instances different members of the same family have submitted identical group sheets unaware that duplication of research has taken place. This wasted effort could be avoided by an effective family organization.

3. Genealogical research can be time-consuming and costly. If your pedigree has been extended back to your great-grandparents, there are eight different ancestral lines on which research is to be carried out. Obviously, the work involved in ancestral research presents no small task. Each time a pedigree is extended back an additional generation the number of different ancestral lines is increased.

The conducting of research on all lines of a pedigree is often beyond the capacity of one person. In a family organization, the work of a comprehensive research program is shared.

4. The pedigrees of many church members involve research in a number of different countries. It is not unusual to have a pedigree on which one branch of the family originated from Scotland, another branch from Wales, another from Denmark, and yet another from the United States. Such "international" pedigrees are common. As the records of localities vary in their content and availability, it becomes obvious that the methods and procedures of actual research will also differ from country to country.

With an active family organization in which a number of individuals or a number of groups each assumes responsibility for one specific part of the pedigree, specialization in research in one area becomes a practical possibility.

5. To Latter-day Saints, the family is the unit of exaltation. An active and productive family organization can unite living individuals in purpose and ideal. It can foster mutual love and understanding that comes from working toward a common goal and can thus prepare them while yet in mortality for eventual eternal unity.

Pertinent Questions Answered

QUESTION:

My husband and I adopted a child who will be four years old next birthday. He is not aware that he is adopted. In our ward genealogical class there was a variety of different opinions as to how this child should be recorded on a family group record. Some said he should be listed with his blood parents; others claim he should be listed on the sheet where my husband and I appear as husband and wife. Will you please settle this problem for me?

ANSWER:

Adopted children should be recorded on the family group record of their adopted parents, and no mention should be made on the record indicating they are adopted EXCEPT:

1. Where desired by the adopted child or the adopted parents.

2. Where necessary so as not to give an erroneous impression resulting from dates such as instances to prevent the appearance of illegitimacy where the adopted child was born before or only a few months after the marriage of the adopted parents; or where an adopted child is born a short time after the birth of a "natural" child of the adopted parents, etc. In such instances, the word "adopted" should be recorded in parentheses following the given names of that child.

A child who is "born in the covenant" might later be legally adopted by foster parents but could not be sealed to them. Such a child should be listed on the family group record of his blood parents to whom he was "born in the covenant."

QUESTION:

In a recent genealogical class, the importance of a research survey was stressed.

I live some considerable distance from the Genealogical Society in Salt Lake City and am unable, therefore, to carry out personally this survey. In the class we were told about a paid research survey and instructed on what we must send with our request for this work.

How long will I normally have to wait for the Genealogical Society to send me a report on the

findings of this survey? Is there an extensive waiting list for this service?

ANSWER:

At the present time, requests for research surveys on pedigrees involving Danish, Swedish, Norwegian, and Scottish records are not being accepted due to a waiting list of two to five years for research in these countries.

In view of this, church members having ancestry in these areas are encouraged to do their own research as far as possible. If there are members of your family who live close to the Genealogical Society, they could be asked to carry out the research survey for you.

With very few exceptions, there is little or no deferment of research surveys in areas other than those previously mentioned. Normally, a report on the results on the survey will be sent to you within one or two months of receipt of your request.

QUESTION:

It is almost a year since I have heard from the research department regarding the work they are carrying out for me in England. Why is there such a delay?

ANSWER:

Only a very small percentage of the genealogical records from England are in the library of the Genealogical Society. Consequently, much of the work must be done through correspondence with qualified and proven record searchers residing in those areas in which research must be carried out.

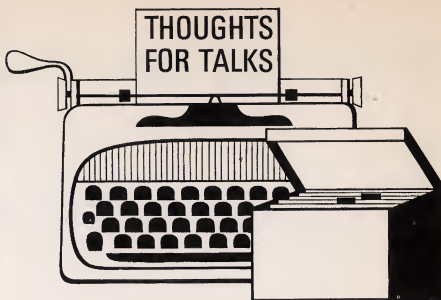
As far as possible, research orders are worked in rotation, although the localities with which the pedigree is concerned and the amount and accessibility of the records in these areas all affect the length of time required to obtain results. Moreover, the records searchers employed in certain areas usually have as much as a year's work on hand. The officials in charge of records, being fully occupied themselves, sometimes delay a search for many months.

The members of the research department do everything within their power to see that reports on the status of your work are sent to you as soon as possible.

The MIA theme for 1963-64:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

—Moroni 10:4



This suggests four great cornerstones:
Prayer, Sincerity, Faith, and Truth.

PRAYER

No man ever prayed heartily without learning something. —Emerson

Prayer is the chief thing that man may present unto God. —Hermes

Prayer is the voice of faith. —Horne

Prayer is the spirit speaking truth to Truth. —Bailey

FAITH

Faith is the force of life. —Leo Tolstoy

To believe only possibilities is not Faith, but mere Philosophy.
—Sir Thomas Browne

Faith is an act of self-consecration, in which the will, the intellect, and the affections all have their place. —W. R. Inge

Faith is a kind of winged intellect. The great workmen of history have believed like giants. —Charles H. Parkhurst

Now faith is the substance of things hoped for, the evidence of things not seen.
—Hebrews 11:1

SINCERITY

Sincerity is an openness of heart.
—La Rouchefoucauld

There is no greater delight than to be conscious of sincerity. —Mencius

Be content to seem what you really are.
—Martial

I do profess to be no less than I seem; to serve him truly that will put me in trust; to love him that is honest; to converse with him that is wise.
—Shakespeare

TRUTH

The language of truth is simple.
—Euripides

Abstract truth is the eye of reason.
—Rousseau

Arm thyself for the truth!
—Bulwer-Lytton

Truth is the edict of God. —H. W. Shaw

Truth hates delays. —Seneca

And truth is knowledge of things as they are, and as they were, and as they are to come;...
—D&C 93:24

How Far?

(Continued from page 597)

big hug and kiss. She knew, at last, what she would say to her girls that evening and began to enjoy a feeling of calm relief.

• • • • •

"Hi, Sister Hansen!" The girls came into the classroom chattering and laughing. Most of the talk was about school, new dresses, and the dance this coming Friday.

"Sister Hansen, this is my girl friend, Sandra Burke, from school. She wanted to visit Mutual with me tonight!" The girls exchanged happy glances.

"Why, we're so happy to have you with us, Sandra."

Roll was taken; Julie introduced Sandra to the rest of the class; and then Doris stood up.

"Girls, our lesson tonight is on chastity." Doris paused, and without another word she picked up her purse and brought out a package of gum. The girls exchanged curious glances. Doris stood silently as she unwrapped the gum, put it in her mouth and began to chew. She chewed a few seconds, then took the gum out of her mouth, dropped it on the floor, picked it up, rolled it in the palm of her hand, then passed it all around the class for each girl to examine. By this time they were about to burst with curiosity! When the gum was returned to Doris, she spoke for the first time in several minutes, "Girls, I'd like you each to have some gum, too. Julie, would you take this piece that we have just passed around?"

Julie spoke up quickly, "Oh, I don't want that dirty piece! I want one that hasn't been touched!"

Doris continued, "Julie, that is exactly the way young men feel about girls they marry! They feel just as you did about the gum. You wanted some that had never been touched. What a sad moment it could be in your life, girls, when you meet the man of your dreams, to find out that you might not be worthy of him, nor fine enough for him, because you wanted popularity at any price when you were younger! The price is too dear. Some of you girls in class tonight may be wondering just how far you should go when you date the boys and still be popular in the right way.

"I recently talked with a college boy on this very subject, and do you know what he said? He remarked that it is the girl who sets the mood for the evening! Both in her dress and in her actions. By these two things a fellow gains or loses respect for a girl. You can never go wrong by being genuinely interested in the boy's opinions. Find out about his likes and dislikes and, mainly, just be your own happy self. He will come back again and again if he is the kind of young man who is worth caring about.

"I talked with another college boy

recently, who dated many, many girls at the university, and he said that one of the dates he remembers best was with a girl who wouldn't let him kiss her! They went on a hike and spent the evening in wonderful conversation and laughter. And, what was his opinion of this young lady? He said, 'You know, even though she refused to kiss me, I had one of the best times I can remember, and I really respected that girl!' It might surprise you to know that some fellows are merely testing you when they ask for an evening of kissing.



WITH MODERATION . . .

RICHARD L. EVANS

We talked last week on being broadminded, and cited Robert Browning who said: "There are those who believe something, and therefore will tolerate nothing; and on the other hand, those who tolerate everything, because they believe nothing."¹ There are extremes in all things, in all directions; extremes of tolerance, of intolerance; extremes of broadmindedness and of narrowmindedness. And the extreme is almost always hazardous, both in opinions and practices; in interests, activities, and utterance. Life needs to be in balance. Men need to consider all sides of themselves. "Moderate desires," said Timothy Dwight, "constitute a character fitted to acquire all the good which the world can yield. . . ."² "The choicest pleasures of life lie within the ring of moderation."³ There is always the danger of being over-balanced, of seeing only one side, of being obsessed, of pushing things too far too fast, of pressing even a good point so hard that the reaction is opposite from that intended. While the purpose may be good, extreme pressure may be bad. No one likes to be pushed too far too fast. Without moderation men may be driven away from the very good to which they would otherwise go. From the extreme of being too old-fashioned there is the extreme of being a faddist; from the extreme of clinging too much to outworn ways there is the extreme of wanting to change everything. Judgment is a great gift. Balance is a great gift. Moderation is a great gift. All things need maturing. Most matters require thoughtful considered decision. And even so-called moderation is sometimes excessive. To embrace an evil, even with restraint, is hardly moderation in the sincerest sense. To partake of that which is not good, to use that which should not be used, to do that which should not be done, is, in the sincerest sense, excess. "Moderation," said Thomas Fuller, "is the silken string running through the pearl-chain of all virtues."⁴ "Even nectar," says a Hindu proverb, "is poison if taken to excess."⁵

¹Robert Browning.

²Timothy Dwight (1752-1817), American theologian.

³Martin F. Tupper, *Proverbial Philosophy of Compensation*.

⁴Thomas Fuller, *The Holy State and the Profane State*.

⁵Hindu proverb.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 24, 1963. Copyright 1963.

"I do hope you girls will decide tonight you don't want to be passed around from boy to boy and become an easy girl that nobody wants. So, whenever you chew a piece of gum, please think of this little lesson tonight. You girls are all so dear to me, and I want each of you to marry the finest man in the world! How far will you go? Why, you want to go on for eternity with the man of

your dreams! Don't be forced to take second best because of mistakes you made when you were as young as you are now!"

You could have heard a pin drop in that classroom. Even after refreshments, the girls were a little more reserved than usual as they left for their dancing activity. It was hard to tell exactly how each felt about these deeply serious matters.



TEACHING SUBJECTS — AND SELF ...

RICHARD L. EVANS

The responsibility of teaching and learning is always a subject for earnest consideration because children, and all of us, are likely to live our lives along the lines of what we learn. And along with the teaching of subjects there is always the teaching of self; along with facts presented, there is always the example, the attitude, the innuendo, the personal impression. "That which we are," observed Emerson, "we are all the while teaching, not voluntarily, but involuntarily."¹ But merely because there are hazards in learning, we should not cease to learn. "The dangers of knowledge," said Richard Whately, "are not to be compared with the dangers of ignorance."² "Fulness of knowledge," wrote Robert Millikan, "always and necessarily means some understanding of the depths of our ignorance, and that is always conducive to both humility and reverence."³ These are great qualities both of teacher and student—humility and reverence. Conceited, self-assured learning, irreverent learning, is always to be called into question. "I have no patience," said Paul Swain Havens, "with the intellectual bomb-thrower who delights in blasting his students' beliefs. Like every bomb-thrower he destroys the good with the bad. That is not the method by which to arouse an unawakened mind. It only sears and maims and destroys; and on the day of judgment its practitioners will be held guilty of blasphemy and of misleading the young: two of the most grievous charges for which a man can be held accountable."⁴ "Without character," said David Starr Jordan, without "devoted, rugged, strength of soul, no man has a right to teach. . . . The great teacher never fails to leave a great mark on young men and women. . . . And this mark of greatness in its last analysis is always a moral one. There is no real excellence in all this world which can be separated from right living."⁵ These citations suggest the real responsibility of teaching; in any way, by any of us; by word, by example, by attitude or action; by any means that shapes or leads men's minds. We—all of us—insofar as we have any influence on others, have a sacred and sobering responsibility to the Lord God, to whom we are accountable for our trust as teachers. And the first influence of all, on which there is a divinely imposed obligation, is the home, the parents, the learning with loved ones. "I . . . have commanded you," said our Father, "to bring up your children in light and truth."⁶

Upon her return home that evening Doris reviewed in her thoughts everything she had said and done in class. Teaching those girls was such a responsibility! Perhaps she wasn't the one to do it! Perhaps her approach was completely wrong! She would call the bishop tomorrow morning and ask to be replaced.

Tomorrow morning came very early for Doris, for she had slept fitfully. The children were still asleep as she opened the front door to get the morning paper. An envelope fluttered to the floor. The name, "Mrs. Hansen," was written boldly across the front. Doris was puzzled. Who in the world would be writing her in the middle of the night? She opened the letter and began to read:

"Dear Mrs. Hansen: It's hard to say the things I feel, so I'll try to write and tell you how much your class meant to me tonight. I only wish every girl I know could have heard what I heard from your lips. Julie doesn't know how lucky she is to be able to belong to a church that helps her with her problems. I realize that a lot is depending on me now when I date. I will never forget the lesson I learned in your class. Could I come to Mutual from now on, even though I am not a member of your Church? I would like to hear more about having a husband for eternity. That is something I have never heard before, and it is a beautiful thought. I will always be grateful to Julie. I would never have attended Church with her if she hadn't spoken so *proudly* of all the things she does there! I am glad that Julie has influenced me, instead of my influencing her to do things, because my ideas wouldn't have helped either one of us! I don't know whether I am saying these things very well. I just want to thank you for telling me the things that my own Mother should have told me long ago! Sincerely, Sandra Burke."

Doris was crying. She knew now how far she was expected to go! She must do her best with these wonderful girls. Though it seemed discouraging and unrewarding at times, if she could only help one girl, it was worth all the effort. As for asking for a release—the ward had enough problems!

¹Ralph Waldo Emerson.

²Richard Whately (1787-1863), Archbishop of Dublin.

³Robert A. Millikan (1868-1953), American physicist.

⁴Paul Swain Havens, President, Wilson College: *The True Education and the False*.

⁵David Starr Jordan, President, Leland Stanford Jr. University: *The University and the Common Man*.

⁶D&C 93:40.

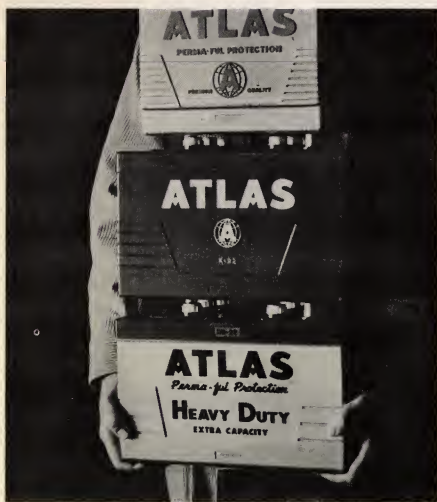
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(Continued from page 593)

the dust, Selah. . .

"The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in thee." (Psalms 7:3-5, 8.)



"SMALL, GENTLE MEMORIES . . . OF MOTHER"

RICHARD L. EVANS

Mothers and the memories of mothers are much mingled with emotions. Margaret Sangster said: "The mother memories that are closest to my heart are the small gentle ones that I have carried over from the days of my childhood. They aren't profound, save as loveliness is profound. They aren't dramatic unless tenderness can be termed drama. But they have stayed with me through life, and I think that when I am very old, they will still be near. Small gentle memories! Of Mother . . . drying my tears. . . . Of Mother reading aloud. . . . Of Mother cutting cookies . . . and singing as she did. . . . Of Mother listening to the prayers I said as I knelt with my forehead pressed against her knee. Of Mother tucking me into bed and turning down the light. . . . These are some of my memories. They have carried me across the world—through fear and disappointment and disillusionment and heartbreak and temptation. They have given my . . . life such a firm foundation that it does no rock beneath flood or tempest. . . .¹ Most blest are they who have such memories—memories of gentle hands, of kindly words, of sweet encouragement, of nursing in illness, of watching quietly in the background without intruding too much, of waiting, wondering, worrying—always patiently waiting, of quieting our fears, easing our hurts, understanding our hearts, and our feeling that all was safe for us because Mother was there. And most remarkable about mothers is how they come to be such as they are. "No calling . . . is more exacting . . . no vocation of comparable significance has been accorded such scant preparation," said one observer, [yet] "the Mother sets the standard of the home. . . . [And] "the care of morals and of temperament requires a far more delicate adjustment of love and common sense than the care of [physical factors]."² And in all of this, in so divine a calling, we doubt not mothers are especially blessed in their prayerful, loving inspiration, in their intuition in a calling requiring wisdom, patience, humor, example, service, unselfishness, sacrifice, and gentle wise counsel with answers and insight beyond the wisdom of books. "And say to mothers what a holy charge is theirs—with what a kingly power their love might rule the fountains of the new-born mind."³ Would that no child would grow old without the memory of such mothers! And may no mother be unremembered or left in neglected loneliness.

¹Margaret E. Sangster, *Mother Memories*.

²Dr. Park Jerauld White, Jr., *Expert Mothers*.

³Lydia H. Sigourney, *The Mother of Washington*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, May 12, 1963. Copyright 1963.

try to lead the Jews astray: "Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. . . ."

And because some of the Jews had married strange wives, he chased one of them away from him, saying, "I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." (Neh. 13:14, 21, 25.) For these and other things, he says, ". . . Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." (*Ibid.*, 13:22.) The righteousness of Nehemiah seems indeed to be of a very singular cast, yet as a prophet of the Lord he pleads his deeds before God, as being meritorious.

Nor were the apostles forgetful of these things. Peter, in speaking to Cornelius, says: ". . . I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.) John says, "Every one that doeth righteousness is born of God." And again, "Whosoever doeth not righteousness is not of God." (See 1 John 3:7-10.) And we are told in Revelation that ". . . the fine linen is the righteousness of the saints." (Rev. 19:8.) We know that "... Abraham believed God, and it was imputed unto him for righteousness: . . ." but then James tells us that his "faith was made perfect by his works." (See James 2:21-24.) So that we shall find after all, that it is not the hearer, nor the believer, alone, but the doer of the word, that is justified; that whatever virtue there is in faith, that without works it is dead; even as the body without the spirit is dead; and that faith is of no use unless it "works by love, and purifies the heart." And hence Paul speaks about the saints in his day, "having on the breastplate of righteousness," (See Eph. 6:14) and being "filled with the fruits of righteousness." (See *ibid.*, 5:19.)

The gospel indeed makes us free; but let us be careful how we use our freedom, and not turn the grace of God into lasciviousness; as Peter says, "As free, and not using your

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liberty for a cloak of maliciousness, but as the servants of God." (1 Peter 2:16.)

The Lord has done great things for us, he has revealed unto us "The abundance of peace and truth;" he has made manifest his will, and unfolded his purposes; he has put us in possession of great blessings, even the blessings of the new and everlasting covenant, and has planted in our bosoms a hope that blooms with immortality and eternal life. Let us then walk worthy to the high vocation to which we are called, and as free servants of God be governed by his law, keep his commandments, and do his will; for men shall "not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) Paul has very clearly elucidated this subject in the following words, the which, if we observe we shall do well,

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

"For all the law is fulfilled in one word, even in this; thou shalt love thy neighbour as thyself.

"But if ye bite and devour one another, take heed that ye be not consumed one of another.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would.

"But if ye be led of the Spirit, ye are not under the law.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law.



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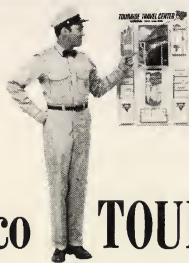
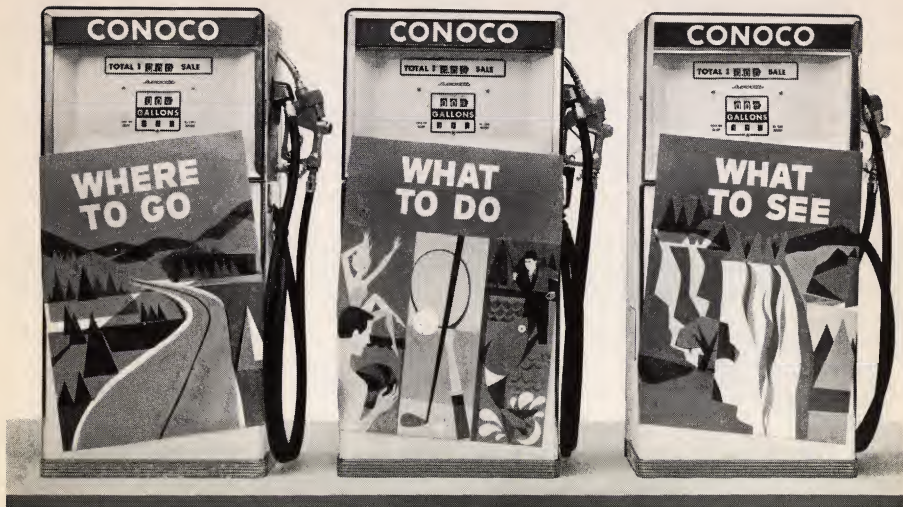
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"And they that are Christ's have
crucified the flesh with the affec-
tions and lusts.

"If we live in the Spirit, let us also
walk in the Spirit. Let us not be
desirous of vain glory, provoking one
another, envying one another."
(Gal. 5:13-26.)

"Brethren, if a man be overtaken
in a fault, ye which are spiritual,
restore such an one in the spirit of

meekness; consider thyself, lest thou
also be tempted.

"Bear ye one another's burdens,
and so fulfil the law of Christ.

"For if a man think himself to be
something, when he is nothing, he
deceiveth himself.

"But let every man prove his own
work, and then shall he have rejoic-
ing in himself alone, and not in an-
other." (Ibid., 6:1-4.)

Are You Feeding His Sheep?

(Continued from page 599)

his prophets down through the ages
should be basic to any interpreta-
tion or explanation a teacher makes
of gospel principles.

Those who would feed his sheep
must be synthesists. They must be
concerned with showing young peo-
ple that life is one whole piece.
They must tie past, present, and
future together on the level of the
understanding of their students.

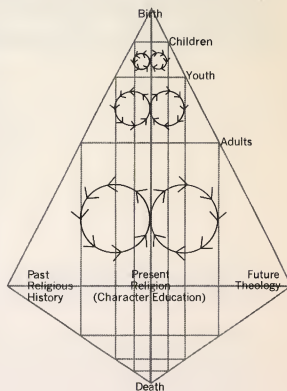
The beloved Karl G. Maeser
emphasized this very strongly. Said
he, "Education at the fireside and
in the schoolroom should lead a
child from the underdeveloped life
of infancy to the mature years of
adolescence. Step by step, along
the various stages of physical, in-
tellectual, moral and spiritual de-
velopment, it should lead upward
to the realization of man's final des-
tiny, and furnish him with the means
of reaching that destiny." (Italics
added.)

It is in the area of furnishing the
child with the means for living gos-
pel principles that so much religious
education fails. This is partially due
to the fact that teachers lay too
much stress on a single facet of
religious education.

There are actually three distinct
elements in religious education.
They are religious history educa-
tion, religion as an application of
gospel principles to daily life, and a
theology which serves as a firm
framework for the whole of man's
existence and of his ultimate des-

tiny. These must be presented in
proportions suitable to a student's
growth and development. The
following figure will assist the
teachers to visualize this concept.

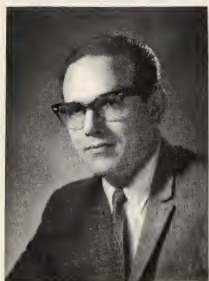
*The lesson always begins in
the present and after reaching
into the past or attempting to
picture the future returns to
the present. (Note arrows.)*



The amount of each designated ele-
ment included in the lesson will
vary with the age of the students.
Past and future elements should be
used in those proportions which will
illuminate and give meaning to the
present. Otherwise they merely
bore, confuse, or blind students.
Those who would feed the Lord's
sheep must be concerned with what
their students get out of the lesson—



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not with covering all someone has managed to put into its formulation.

The skilful and effective teacher will carefully look at each lesson to see whether he has its elements in balance. If not, he will add to or remove those items which are not appropriate to this objective. If teachers would use as much common sense in feeding the Master's sheep spiritually as is actually used in literal sheepfeeding operations, they would be much more effective. The animal husbandman does not give his sheep the whole stack of hay nor does he provide them all the concentrates at once. In the same frame of reference, spiritual food must be served in quantities appropriate to the needs of students. The Savior always tailored his teachings to the needs of those whom he taught. In this respect, his example should still be our rule as teachers.

Basic to the teacher's ability to feed the sheep is his love for every

student as a child of God. Each one should be loved, not because of who he is, how he looks, or how successful he makes the teacher feel. When necessary, the teacher in spirit, preparation, and teaching procedure should be able and willing, at least, to make an attempt to rekindle the divine glow in the hostile, overly aggressive, or unusually withdrawn child.

The writer stresses again the importance of the conversation between Peter, the chief apostle, and the resurrected Savior. It would certainly seem to confirm the importance Jesus attached to effective gospel teaching. It should inspire each teacher to search ceaselessly for more inspirational and suitable materials and methods. Such preparation when coupled with a love for the Master Teacher, which must be so deep that it pervades the teacher's personal life, will truly help qualify him to feed his sheep.



... BECAUSE HE LIVES ...

RICHARD L. EVANS

This day brings us to an examination of our faith, and on what our faith is founded, as to immortality and the renewal of life with those we love who have left. Many years ago, a distinguished scholar pursued this subject with an earnest searching faith: "Deep in the soul lies the consciousness of immortality . . ." he said. "Without it man's nature is inexplicable, man's mortal life meaningless, man's soul a delusion and a mockery. . . . Amid this tide of life . . . stands the Master of it all, the Lord of the world, and cries with a voice in which there is the certainty born of personal experience, 'I am the resurrection and the life.' This thrilling cry, the most consoling, healing, merciful ever heard by mortal ears, came [as] a voice from the very blackness of the mystery [and] carried with it the final authority of one who died and was buried [yet lives]. And to the multitude whose hearts are sore with sorrow . . . there is one voice which rings with the clear, penetrating tones of reality. . . . 'They live as we live, think as we think, love as we love, . . . their spirits still feel with us and for us; we know that they live, because He lives who was once dead.'"¹

¹Editorial, *The Outlook*, Jan. 4, 1902; *Easter*.

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The fundamental basis for Home Teaching

(Continued from page 581)

Synopsis of Remarks by President David O. McKay at a meeting for Home Teaching Representatives, held in the Church Administration Building, Wednesday, May 15, 1963.

should also be the president of the ecclesiastical group known as a stake. The seventies have their own organization; and the presidency of the elders' quorum will be under the presidency of the stake.

It is the duty of each presidency of a quorum to meet with the members, to sit in council, and teach them their duty. I repeat—to sit in council with them and to teach them their duties.

Now, when they sit as a group in a quorum, the ecclesiastical authority has nothing to do with them except as the president of the stake.

It is the duty of the presidency of quorums, whether high priest, seventy, or elder, to teach, to sit in council with quorum members, and teach them their duty and see that they are attending to all regular duties. This is a distinctive organization throughout the Church—the meaning or full import of which the Church does not comprehend today.

What the secret orders are to the world, the quorums are to The Church of Jesus Christ of Latter-day Saints. The quorums should foster fellowship, fraternity, brotherhood, and love as a group. Individually, they should give service to the organizations in the Church. They are subject to the ecclesiastical authority as members of the Church, but not as quorum members. Each quorum member is subject to his presidency, and it is the duty of the presidency to bring about unity in the membership of the quorum. Let me illustrate further: Referring again to an instance on board the vessel, I had never before seen the man. As he came toward me I knew he recognized me, but I did not recognize him. He grasped my hand with some kind of grip, and then quickly dropped it, and said: "Excuse me." His eye was on a stick pin I was wearing, a pin my wife had given me. It was a star and crescent. He recognized this as a symbol of his order. He gave me the grip, but when I did not acknowledge it, he dropped my hand immediately. A total stranger, but he

recognized a symbol and wanted to foster fellowship. In some way we should have that same spirit in our quorums. The quorum should be so united that we can help one another, not only spiritually but also financially and in every other way. If we can get that spirit of unity in our quorums, then we are beginning to understand the full meaning of our priesthood organization in the Church.

I repeat, while the bishop has no authority to go to the elder, seventy, or high priest to dictate, quorum members are still under his ecclesiastical control and guidance. As ward members, they are subject to him as to the payment of tithes, and they may be called to an ecclesiastical position, such as superintendent of Sunday School, MIA, and so forth, but in the quorum work, they are subject to the presidency of the quorum, and it is the right of that quorum to disfellowship a member if he is not living up to the standards of the quorum. I recall one instance where a quorum of seventies withdrew the hand of fellowship in the quorum because a man was unworthy. They had no right to excommunicate him, but they did have the right to withdraw the hand of fellowship until he made himself worthy.

I remember a conversation with Mr. Charles Zueblin, an authority on civic organizations. I was taking him out to show him the Davis and Weber County Canal System. Before we had gone far, we were talking not about canals but about the organization of the Church. I pointed out to him: "On our right side is the First Ward, on our left the Ninth Ward. In these wards, we have priests, teachers, deacons, each presided over by a presidency." I explained the organization of the Church ecclesiastically, and through the quorums.

He asked: "How do you keep your people in these wards?" He associated the term "ward" with some kind of institution.

I explained each had its responsibility.

He exclaimed: "How can we introduce this into every city in the United States—this idea of carrying responsibility by each group in the city?"

"I do not know. You will have to have some common interest," I replied.

"I agree, but must that common interest be a religious one?" he said.

And I answered, "I do not know—it is a religious one with us, and it works very well."

The organization of the Church is divinely appointed, and if we can just get it to work, it will be effective in a ward of three hundred, in a stake of five thousand in any country in all the world.

How are you going to apply this to home teaching?—the director of the ecclesiastical authority, the bishop of the ward, the high priests, seventies, elders participating? Just the same as we have emphasized the importance of the members of the quorum teaching their members, but with these brethren having the assistance of the Lesser Priesthood and all members working "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ": (*Ibid.*, 4:12-13.)

It is right to have the home teacher carry his responsibility of looking after the welfare of each individual. Assignments can properly be made so that every man who holds authority, which comes by direct revelation, may recognize his ecclesiastical duties by exercising the authority which he holds.

I leave my blessings with you. God bless you and give you inspiration in bringing the spirit of this new program, new assignment, to the entire Church, rejuvenating all our ward teaching with this Home Teaching Plan, that every individual will be brought to a consciousness of the priesthood which comes direct from the Son of God.

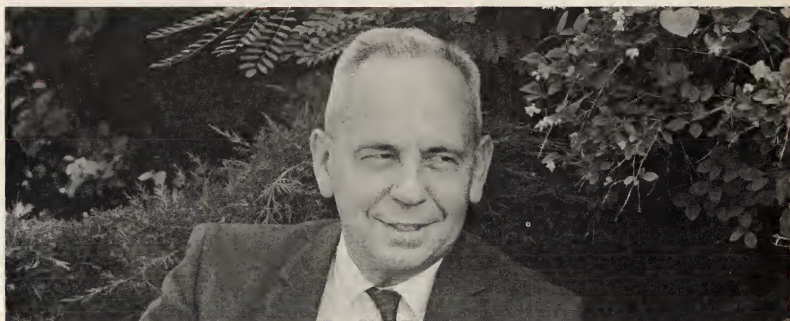
God bless you, I pray, in the name of Jesus Christ. Amen.



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- STATISTICIAN
- PHYSICIST
- ANTHROPOLOGIST
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THE PRESIDING BISHOPRIC'S PAGE



ADVICE TO YOUNG MEN

"IF I WERE YOU"

BY HENRY EYRING

Each generation must meet its own special problems. Since I was seventeen as World War I ended, I missed the war itself but observed its effects on friends and neighbors. Many veterans returned from the war old beyond their years, matured by stress and suffering. Promises to live better, made in the heat of battle, were often kept. In 1918, as the war drew to its close, the great influenza epidemic swept over the world, striking down the weak and the strong alike. This was the prelude to the booming twenties. Actually life went on much as it had done before and as it goes on now. The old advised the young and were politely ignored, just as now. I remember in 1919 an assembly at the University of Arizona in which members of the Class of 1902 proffered their advice to the students. As a budding mining engineer it seemed to me that some genuine fossils would have been much more instructive and interesting. After all, how could these oldsters understand the changing problems of students twenty years their junior? Having learned nothing, I now tender my advice to you.

One never really grows old as long as there are higher peaks still to be climbed. If each day brings a new challenge with an opportunity to pit one's best efforts against a hostile environment life remains as interesting and stirring at sixty as at twenty. "Ah, but a man's reach should exceed his grasp, Or what's a heaven for?" Plan big and accept defeat only as another step along the road to success. Fortunate is the man or woman who finds such a

challenge in his daily work. Youth is the time to chart one's course so that one's path will always lead toward higher ground. Goals that are to remain challenging as one's powers wane must extend beyond mortality and beyond self. "This is the first and great commandment, thou shalt love the Lord thy God with all thy might, mind and strength and the second is like unto it, thou shalt love thy neighbour as thyself." (See Matt. 22:37-39.) The assurance of a life to come gives a meaning to mortality that it cannot possibly possess without this assurance.

If I were you, I would resolve to live in such a way that I had nothing to hide. There is no surer way to have nothing to regret.

The earlier one can find a workable answer to Pontius Pilate's question "What is truth?" (John 18:38) the earlier one can get out of the shoals of life and set out on the main voyage. A very few sentences suffice to outline the simple philosophy that guides me. This magnificent universe operates according to an over-all plan. The Planner is so great he can be, and is, interested even in me. Because of his interest, man is here according to a plan which is in accord with the divine purpose. Since it is obvious that individuals are born under unequal circumstances and ordinarily fail to seem to receive justice in this life, it is natural for me to believe in an immortality which achieves this justice. Since an all-wise God can communicate with man to man's advantage, such communication is to be expected. The Church of Jesus Christ as restored by the Prophet is this communicated plan which leads to eternal progress. Believing in this over-all destiny, I can still achieve it only by an infinitude of decisions made one at a time.

If I were you, I would get this master plan in mind, believing that if all the little things are done well, one by one, the big things will take care of themselves.

BIOGRAPHICAL NOTE

Dr. Eyring is dean of the Graduate School and professor of chemistry at the University of Utah. He has published over three hundred papers in national journals and has received Honorary Doctor of Science degrees from Northwestern University, Princeton University, and the University of Utah. A member of the general board of the Deseret Sunday School Union, he is presently president of the American Chemical Society.

"Star light star bright, first star I've seen tonight, wish I may, wish I might, have the wish I wish tonight." Wishing is a human pastime. Whether you wish on the first star of evening, or on seeing a white horse, or wish as you throw pennies into a fountain, deep down inside there is a desire to obtain something without effort. Even if a genie could appear and grant you your heart's desire many of these wishes would be as futile as the one a little girl made when she was given three wishes by her fairy godmother. She wished for three goldfish for her fish bowl.

Resting in a hammock on a hot summer day seems to bring out the wishes in any one of us. These wishes usually are for riches, romance, beauty, or popularity.

A desire to have adequate dollars for our needs always fails if all the effort is just put into the wishing. There are many steps between the pauper and the rich man. Knowledge, work, diligence are just a few words to describe the difficult steps in earning a living. As we sway in our hammock on this warm summer day, let's think of ways to treat the money

that we do have with respect and not as if it were a pocketful of loose change. Finance and romance don't just rhyme, they really go together. A new marriage, and also one not so new, will thrive better if there is an understanding of and a respect for money. Marriage, in order to be a compatible partnership, must be two people planning money-spending together.

A wish for prince charming to ride up the driveway is empty if something more is not done about it. A girl can be beautiful, intelligent, and still not find that special him. She must learn to meet the world more than halfway and be sincerely interested in every part of it. To be popular, to have friends comes not from merely wishing but follows a person who lives by the golden rule—treating others as he would like to be treated. I remember a little fellow trying to pull on his snowsuit on a wintry day, and when his mother asked him where he was going he replied, "I'm going to go up and down the street and ring every doorbell until I find me a friend." We must do more than merely wish for popularity.

In a Hammock

TODAY'S FAMILY FLORENCE B. PINNOCK, EDITOR



A wish to be beautiful should really be at the bottom of our lists. Dior once said, "There is no such thing as an ugly woman—there are only the ones who do not know how to make themselves attractive." Let's not sit and long to be beautiful, let's get acquainted with our possibilities and do something constructive about them.

Many of us are so lazy we are like the little boy who prayed that Santa Claus would think he was a good boy and bring him lots of toys. No good-little-boy acts on his part, just wishing. It's all right to dream our dreams and wish our wishes, but eventually we must get up and do something.

Perhaps a summer day is a time to sit and wish, but before the whole summer is over let us sit and think, then stand and do. The desire and wish must come first, but then follow with a plan, then prepare, then produce, and your wishes will come true.

PATIO TREATS FOR A SUMMER DAY

Iced Lemonade garnished with mint and watermelon balls. Make a hole through the balls with a sharp

instrument then poke a bright-colored straw through the hole.

Milk Plusses. Beat fruit such as strawberries, raspberries, bananas, peaches in ice cold milk, sweeten lightly, and serve in tall pretty glasses.


Fancy Floats. Place a scoop of ice cream in the bottom of tall glasses (vary the flavor of the ice cream.) Fill with ice cold carbonated beverage. Pass the cheese crisps.

Basic Punch—20 punch cups

- 1 (6 ounce) can frozen orange
- 1 (6 ounce) can frozen lemonade
- 1 (6 ounce) can frozen limeade
- 1 quart water
- 2 tablespoons grated orange rind
- 1 tablespoon grated lemon rind
- 1 quart ginger ale

Combine all ingredients, except the ginger ale, and pour over ice cubes. Add the ginger ale just before serving.

on a Summer Day



Cranberry Sparkle—20 tall glasses

- 2 pint bottles cranberry juice
- 1 quart apple juice
- 1 (6 ounce) can frozen lemonade
- 2 (6 ounce) cans other frozen juice
- 2 cups water
- 2 quarts of ginger ale or other carbonated beverage

Add the water, cranberry juice, and apple juice to the frozen juices. Beat until dissolved. Add the carbonated beverage and pour over ice cubes in tall glasses. Serve at once.

Limies—12 tall glasses

- 1 cup sugar approximately
- 1 cup lime juice
- 1 quart lime sherbet
- 1 quart lime-lemon carbonated beverage

Combine the lime juice, water, and sugar to dissolve the sugar. Divide the sherbet between the glasses. Add $\frac{1}{2}$ cup of lime mixture to each glass then fill with carbonated beverage.

Along with these delicious cool drinks pass one of these tasty tidbits. The pinwheels can be made hours ahead of using. Store them, wrapped carefully in the refrigerator. The cheese crisps can be baked, wrapped in aluminum foil or put in tightly sealed plastic bags, and stored in the freezer.

Pinwheels

Trim the crusts from a loaf of unsliced sandwich bread. Cut the loaf lengthwise into $\frac{1}{4}$ inch slices. Spread with a combination of butter, minced parsley, and minced green onions. Line up a row of pitted ripe olives or stuffed green olives near the narrow end of each slice. Roll from the narrow end over the olives as for a jelly roll. Wrap and chill. Just before serving place the roll seam side down and slice.

Cheese Crisps

- 1 $\frac{1}{2}$ cups flour
- $\frac{3}{4}$ teaspoon salt
- 1 $\frac{1}{2}$ teaspoon dry mustard
- $\frac{1}{2}$ teaspoon paprika
- 2 teaspoons caraway seeds
- $\frac{1}{2}$ cup grated sharp cheese
- $\frac{1}{2}$ cup softened butter

Sift together the flour, salt, paprika, and mustard, add the cheese and the caraway seeds and cut in the butter, sprinkle a few drops of water over mixture and form into a ball. Refrigerate for 1 hour, roll to $\frac{1}{8}$ inch thickness, cut in 4 inch strips, and bake in a 400 degree F. oven until light brown. Be careful not to bake too much.

Tiny Pizzas

Use a package of hot-roll mix and follow directions for the first rising, then dip your fingers in flour and pinch off pieces of dough the size of a marble, roll into balls, and flatten on greased cookie sheet. The flat disk will be about 1 $\frac{1}{2}$ inches in diameter, leave space in between each one. Let rise again in a warm place for about 15 minutes. With fingertip flatten centers leaving a little rim around the outside.

Make sauce: Lightly brown 2 chopped cloves of garlic in 3 tablespoons of cooking oil, add 1 pound can tomatoes, $\frac{1}{2}$ teaspoon oregano, $\frac{1}{2}$ teaspoon Tabasco sauce, 1 $\frac{1}{2}$ teaspoons salt, dash of pepper, and 1 teaspoon of sugar. Mash or beat to break up the tomatoes, simmer to slightly thicken, and cool. Fill centers with the sauce and cover with thinly sliced Mozzarella cheese, dot with chopped mushrooms or bacon crumbles and spoon on a little more sauce. Bake for about 15 minutes in a 425 degree F. oven. If you are in a hurry roll the dough into a thin sheet, the size of a cookie sheet, cover with the sauce and toppings, and bake, and cut into squares while still hot. Use kitchen scissors for cutting. These tiny pizzas can be frozen; pack in a box between layers of waxed paper or plastic wrap. Reheat before serving.

For a quick, sweet treat try making peanut clusters.

Peanut Clusters

- 1-6 ounce package of chocolate bits
- $\frac{1}{2}$ cup sweetened condensed milk
- 1 cup salted peanuts

Melt the chocolate bits over hot water on low heat. Remove from heat and add the sweetened condensed milk and peanuts. Drop by teaspoonfuls onto wax paper. Chill thoroughly.

For a delicious summer dessert you can put in the refrigerator in just a minute make Chocolate Crunch Dessert.

Chocolate Crunch Dessert. No cooking.

Prepare 1 package of instant chocolate pudding according to directions on package. Fold in $\frac{1}{2}$ cup chopped peanuts and 1 cup bite size pieces of angel food cake. Chill and serve topped with a sprinkle of ground peanuts.

SUMMER TWISTS

Quick sauce for Vegetables

Blend $\frac{1}{2}$ cup of mayonnaise and 1 tablespoon lemon juice in 1 can cream of chicken soup, heat over low heat. Stir in 1 tablespoon chopped pimiento and serve over broccoli, asparagus, or boiled onions.



Serve *sour cream dressing* over cucumbers and tomatoes. Blend 1 cup commercial sour cream, ½ package dehydrated onion soup mix, 1 tablespoon lemon juice and dash of pepper—delicious.

For lunch serve an oven pancake, strawberries, cheese wedges, and ice cold milk.

Oven pancake—for 2

3 eggs
½ cup flour
¼ teaspoon salt
½ cup milk
1 teaspoon sugar
2 tablespoons melted butter

Beat the eggs with a fork and slowly blend in the other ingredients. Pour into a greased 10-inch skillet. Bake at 450 degrees F. for 18 minutes and then lower the temperature to 350 degrees F. for about 10 minutes.

For a *protein breakfast* serve a tasty cheese sauce over a fluffy omelet. Crumble crisp bacon over all.

Cereal for breakfast—Cook Cream of Wheat in milk and stir in grated orange rind and sweeten with corn syrup.

Over cooked oatmeal try brown sugar and a sprinkling of nuts, or a dribble of honey topped with flaked coconut.

To add nourishment to dry cereal pour eggnog over it.

Serve fruit such as applesauce, strawberries, peaches, crushed pineapple on cereal.

Fruit for dessert. Seedless grapes served in chilled sherbet glasses with orange juice are refreshing.

Try cantaloup balls in grapefruit juice or prunes soaked in orange juice.

For dessert you might garnish a half of grapefruit with a sprinkle of brown sugar and minced mint.

As a quick dessert add raisins to chilled applesauce and top with a spoonful of whipped cream and chopped nuts.

Melons are with us for such a short season take advantage of them at any meal. For a taste treat fill a chilled melon wedge with sweetened raspberries. Good!

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YOUNG HOUSE — PROVO, UTAH

Church Moves On

(Continued from page 574)

Kenneth Edwin Tame. President Gee was serving as second counselor to President Glade. Also released was Elder Robert L. Stevens who was serving as first counselor. He is soon to leave the stake.

10 Detroit Region of the Church welfare plan was organized by Elder Henry D. Taylor, Assistant to the Twelve and managing director of that department of the Church. The region is made up of Detroit, Lansing, and Cleveland stakes.

11 With the approval of the First Presidency the home teaching committee of the Church was announced: Elder Marion G. Romney of the Council of the Twelve as chairman, Presiding Bishop John H. Vandenberg as vice-chairman, and Elder Alvin R. Dyer, Assistant to the Council of the Twelve, as managing director; Elders Robert N. Sears, John K. Edmunds, L. Brent Coates, Heber J. Heiner, Jr., Z. Reed Millar, Don H. Rasmussen, Donald Ellsworth, A. Lewis Elggren, Alma P. Burton, Cecil E. Hart, M. Elmer Christensen, Frank C. Berg, Thomas S. Monson, Richard S. Summerhays, Hugh C. Smith, Henry G. Tempest, Edward E. Drury, Jr., George Z. Aposhian, Junius E. Driggs, Ernest D. Wright, Delbert F. Wright, Owen G. Reichman, E. Coleman Madsen, and Harold R. Boyer as members of the committee.

12 American Fork Stake was created from parts of Alpine (Utah) Stake with Elder Stanley D. Roberts, former first counselor in Alpine Stake, sustained as president. His counselors are Elders Fred Bowen and D'Monte W. Coombs. American Fork was first settled in the fall of 1850, and it became a bishop's ward on May 25, 1851. American Fork Stake was organized under the direction of Elder Howard W. Hunter of the Council of the Twelve and Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve. It is now the 376th stake of the Church.

Elder Homer F. Royle was sustained as president of Alpine Stake with Elders Leland F. Friday and Reid G. Burgess as his counselors. President Phil D. Jensen who was

released as stake president was recently appointed as president of the Scottish Mission.

Alameda Stake was created from parts of North Pocatello (Idaho) Stake with Elder Homer S. Satterfield, former second counselor in North Pocatello Stake, sustained as president and Elders K. Holley Myers and Delbert E. Fannin as his counselors. The stake was organized by Elders Spencer W. Kimball and Nathan Eldon Tanner of the Council of the Twelve. Statistically it is the 377th stake now functioning; alphabetically it is the first stake of the Church, having taken that place from Alaska Stake.

A MISSIONARY'S THOUGHT

BY MARY VICKERS HUDSPETH

*Today,
I planted a seed of truth
In fertile soil;
Now, I wait
Through the soft rain
Of man's inherent goodness
And the warm sun
Of eternal love
For a sign of growth;*

*And pray
That strong roots support
The first tender shoots;
And bear testimony
That it may flourish
And wax strong
And blossom
And spill its own seed
Again into fertile soil.*

Elder Austin H. Richins was sustained as president of North Pocatello Stake succeeding President Jared O. Anderson. President Richins' counselors are Elders Rulon J. Stuart and Norman G. Reece. Elder Alton M. Alexander was released as first counselor with President Anderson.

Elder Henry D. Taylor, Assistant to the Twelve, and managing director of the Church welfare plan organized the Chicago Region of that program. The region includes Chicago, Chicago South, and Milwaukee stakes.

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"The Privilege to Work is a Gift"

(Continued from page 589)

large family reported: "You know, this store has saved our marriage. It seems we were constantly bickering over money matters, but since we have discovered the Deseret Industries stores, for the first time in years we are able to make ends meet."

"People comment on my fine clothes and wonder how I can afford so many different dresses," one widow remarked. "I'm proud to tell them that I get my clothes from a very exclusive store that sells only one of a kind—the Deseret Industries."

Brother Howard Barker, chairman of the General Deseret Industries Committee was conducting representatives from the Relief Society on a tour of one of the stores and offered to buy each one of them a hat. Sister Belle Spafford, general president of the organization, selected one that cost thirty-nine cents. She liked it so well that she wore it many places, including a national women's convention where she displayed it with pride as an example of Deseret Industries production and of thrift practices in buying.

A rug factory and blanket mill are operated by Deseret Industries in Salt Lake City, and the products produced are handled by all of the branches. Fine, early-American rugs of many sizes, and colors can be had

at attractive prices. Blankets and robes of high quality are likewise available at prices which are difficult to equal. The Deseret Industries stores also furnish these products to Relief Societies for selling in the wards.

When anyone buys an item from the Deseret Industries, he is not only benefiting himself but is also supporting this wonderful program. As the manager of one of the stores said, "Because of the program there is just no need for any of our people to be shabbily dressed or to be going without things they really need. Any family that has to watch its dollars, and that includes most of us, would do well to become acquainted with the Deseret Industries stores."

But the lifeblood of the program is in the contributions made by members of the Church. Enough goods have come into the plants to keep the workers busy. And enough of these goods have to be sold to meet the payroll and expenses. In some areas members of the Church are regularly called by phone for contributions. In others, announcements of special drives are made through the wards. Some areas have collection boxes where contributions may be deposited. Many individuals, even those outside the regular collection areas, in order to lend support to the program, personally bring their contributions to the stores or plants where they are graciously accepted. In any location where the program is operating, if you are unable to deliver your con-

tributions personally, a telephone call will bring a truck to your door.

When you buy new furniture or appliances, give the old ones to Deseret Industries. When your children outgrow their clothes or their toys, when you clean out your closets, when you replace your hand mower with a power model, remember Deseret Industries.

This summer Deseret Industries is observing its silver anniversary—twenty-five years of highly beneficial service to the handicapped of the Church. In some respects it has proved to be perhaps the most successful part of the great church welfare plan for in its recipients are themselves doing work to produce the money they receive. At the same time, because they are performing useful services, they are reaping a great harvest in joy and personal development.

They are realizing, as President McKay said, "That the privilege to work is a gift, that power to work is a blessing, that love of work is success."

Address of Deseret Industries Stores

Utah: Salt Lake City, 44 South 2nd West, 2234 Highland Drive, 4400 South State.
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Logan, 255 South Main
Provo, 490 West Center

California: Los Angeles, 2720 East 11th Street
Colton, 725 South La Cadens

Arizona: Mesa, 1020 West 4th Avenue

These Times

(Continued from page 577)

held, in *Ex parte Milligan* (1866), even when "rebellion or invasion" the public safety seems to require suspension of the writ, that the courts are still open to citizens to petition for the writ, even though the President (as Lincoln did) or Congress may be tempted to so authorize.

Every student should study and

appreciate the long struggle which led to the enactment by the British Parliament of the Habeas Corpus Act of 1679.

From habeas corpus, "the pedestrian guarantee of liberty," as a famed Anglo-American jurist has put it, flow, in actual reality and practice, most of the civil rights "secured" by our constitutional system.

But behind it, again, looms the fundamental religious conception of man as a being "endowed by his

Creator" with the unalienable right to "life." The state and its government might well deny habeas corpus to men if they were beasts and animals. But to men, only by an intricate procedure referred to as "due process," does it deny liberty to criminals. To deny liberty to rational men would deny the finest conceptions of our experience.

So, when you think of "freedoms," think of details like the writ of habeas corpus and all that lies behind it.

LOOK WHO'S MISSIONARYING!



You start by shaking hands because everything that has anything to do with Mormons begins with a handshake. You are caught up in the mood of the moment. You are glad you are a part of this particular event — glad you've been counted among those present who are having such a memorable time, living the gospel, spreading it, sharing in it. It's the greatest. All those kids! Everywhere you look—clean, good-looking, smiling faces. Everyone seems so happy. Everyone seems to have something to do — even if it's simply shaking hands with someone he's just met or have known forever.

It's the handshake that does it. The handshake accompanied by the direct look and the warm grin makes fellowshiping fun even for the stranger at a Mormon gathering.

Maybe you are at a cultural event. Cultural with a capitol "C" this time, for it's Shakespeare. You're out underneath the stars in a small southern Utah town, Cedar City. You're watching a

unique amateur production growing in stature with each season it's presented. This year the mostly Mormon cast of college students from The College of Southern Utah will include Drew Mor-en, Boyd Redington, Lawritz Peterson, Wendel Heaton among many others performing under direction of Fred Adams. It's all part of the basic desire of our people to have fun doing something constructive, to make good use of time and talent while improving one's mind with Shakespearian wisdom and wit. Young people are responsible for elaborate scenery and costumes, between acts entertainment of old English "dancing on the green," roving troubadours and costumed vendors of tarts and horehound which delight all.

Friends and memories amid artistic Japanese surroundings made the Honolulu Stake's *sukiyaki* supper a highlight in the lives of members, new converts, and investigators alike. Laurels and Mia Maids prepared the food, the fellows prepared the setting. There were exhibitions of



Elaine Cooper of Cedar City, Utah applies stage make-up on Carolyn Wadsworth of Hurricane, Utah for her role in Shakespeare drama.



Thrilling moment for Carolyn Wynder when she received a copy of *CORNER ON YOUTH* from YWMA President Imogene Duce, right at Cardston, Alberta Canada all girls' banquet.

College Queen Cece Harrison gives an LDS glow to Bud Collyer of TV fame.



Elaine Cooper and Carolyn Wadsworth and Shannon Bryan of Cedar City, Utah provide atmosphere as old English dancers in summer Shakespearean festival.



Japanese dance and judo and karate by some of the young MIAers.

And what an honor if your jauntings take you somewhere where you are in company with one of the better known Mormon girls . . . someone like queenly Cece Harrison? She was just recently awarded a special citation as Woman of the Year on the Utah State University campus for "leadership, personableness, and intelligence." Cece has just finished reigning as National College Queen, an honor which brought her much attention and acclaim and gave her opportunity to prove that Mormon girls are lovely to look at, delightful to know, and capable of outstanding service to school and community.

You're lucky if you get in on the gaiety of the "Teeners." They're an organization under the direction of the North Seattle Stake MIA board. They're a special group of teens who are hustling to dispel cliques in the area, to welcome newcomers to the Church, and to give youth an op-

portunity to gain experience in leadership and missionary work. They've had some lively and wholesome (it's done all the time in Mormon circles everywhere!) events including theme dances where attendance is mushrooming. Officers are Joanne Parson, Judy Berrett, and Gail Bangerter, and the group's fun fare includes all youth from 14 to 18.

In Cardston, Alberta, Canada, Imogene Duce had enthusiastic helpers in preparing an "All Girls" banquet recently. Imagine the delight of the party goers when the stake presidency showed up to serve the head table while other priesthood holders served the 400 others. Tears flowed freely along with applause when one of the girls was presented a copy of Corner on Youth in honor of her selection as the girl making the greatest strides on the evening's theme "Becoming Your Best." She is carrying the load of a large family's responsibilities in their motherless home and achieving at school and serving in Church as well.



London Stake—British Mission production of "Promised Valley" rated raves with Norma Pocock and Philip May as leads.



Wholesome fun for all at typical "Teener" party peopled by Phil Creore, Dennis Peterson and Tom Stackhouse.

Something wonderful happened at Ricks College in Idaho this year. The student body there is always happy to welcome new converts to the campus who come to further their education under a spiritual influence. They always bring a sweet spirit and faith-promoting stories with them which helps other church members grow in the gospel. But this year Judy Crichton came after having been a member of the Church but a month. Judy has never been able to hear, but she is learning to lip read and to speak in the "Helen Keller" method. She has won friends there through activities and fought a private battle of her own which has endeared her to the hearts of all. She has her own special brand of missionary effort which is very impressive as she tells her story of her conversion and her decision to leave familiar things in Maryland and journey out west.

Promised Valley staged by London Stake and the British Mission won raves for five nights (popular demand required an extra performance)

from members and friends. Marion J. Bentley directed a large cast of young and older talented folk who included Philip May and Norma Pocock in the lead roles. An impressive printed program traced the Mormon pioneer trail across the plains to familiarize the English audience with the path to the promised valley in Utah. What fine entertainment in such wholesome company can do to brighten a life!

So whether it's a youth conference, an Explorer outing, a "special" night for Moms and their daughters, a production or a party, a dance or a drama, a testimony meeting or an all-stake "sing" you'll want to be in on the gathering. You'll want to be doing some handshaking of your own, some smiling at the strangers, some greeting of good old friends, some chatting about what makes The Church of Jesus Christ of Latter-day Saints different — including the fact that fellowshiping and fun and personal growth are compatible factors of our functions.



Julie Scott, Gail Anderson, Lillian Scott, Merrilee Eldridge and Audrey Connolly officer North Seattle Stake's "Teeners."



Fellowshipping is fun for new member Judith Crichton, center and Cheri Reynolds and Sherrie Martin, all of Ricks College in Idaho.



Sukiyaki Supper in a Hawaiian setting for Honolulu Stake members Jim Hallstrom, Kathy King, Charleen Young and Orson Enos.

The Prophet Joseph Seen Through the Eyes of Youth

THE INTRODUCTION

This is one revealing glimpse of the Prophet Joseph Smith's public testimony, of his First Vision and of his later experiences. It is one of many documents that vindicate the divine promise to the young Prophet a year earlier that he would have "power to be mighty in testimony." (D & C 100:10.)

THE WRITER

The writer, Edward L. Stevenson, was at this time 14-years-old. After he met the Prophet, he joined the Church and participated in events in Ohio, Missouri, and Illinois. He later became one of the First Seven Presidents of Seventies and revisited many of the sites of his youth.

THE EXCERPT

In 1834 after the organization of the Pontiac (Michigan) Branch of The Church of Jesus Christ of Latter-day Saints, we had the pleasure of having a visit from the Prophet Joseph Smith: a plain but noble looking man, of large frame and about 6 feet high. (The Prophet was then 28 years of age, ed.)

With him were his Father Joseph Smith and Oliver Cowdery, David Whitmer, and Martin Harris, whose sister Sophia Kellog lived in our settlement.

A great stir was made in this settlement at so distinguished visitors. The meetings held were crowded to see and hear the testimonies given which were very powerful. I will here relate my own experience on the occasion of a meeting in our old log schoolhouse.

The Prophet stood at a table for the pulpit where he began relating his vision. And before he got through he was in the midst of the congregation with uplifted hand. I do believe that there was not one person present who did at the time being, or who was not convicted of the truth of his vision, of an angel to him. (Journal, Vol. 1, p. 19-20.)

In that same year, 1834, in the midst of many large congregations the Prophet testified with



great power concerning the visit of the Father and the Son, and the conversation he had with them. Never before did I feel such power as was manifested on these occasions. (Reminiscences of Joseph, the Prophet, SLC, 1893, pp. 4-5.)

His countenance seemed to me to assume a heavenly whiteness, and his voice was so piercing and forcible for my part, it so impressed me as to become indelibly imprinted on my mind. I do not wish to be understood that all present continued to feel the conviction abide with them. But while under its influence they were so deeply impressed that they could not gainsay it. Only 4 years ago (when Stevenson was 66, ed.) while visiting that vicinity I was told by one of the neighboring settlers that one old gentleman who was then living told him (and neither one of them had ever joined the church) that he dared not say it was not true. But said, "If it is true it will stand, if not it will fall." (Journals of Edward Stevenson, 1, p. 19-20. Spelling corrected.)

I began to believe (speaking of his later experiences with the Prophet, ed.) that the Prophet possessed an infinity of knowledge. But there was a very good reason for all of this. His resources (were) the Urim and Thummim, filled with revelation and inspiration; also the Pearl of Great Price, gave him advantages to bring the Heavenly Worlds to view. I looked upon him as upon no other man, and I learned to love that great man of God. (Journals, p. 157.)

TGM



What does it mean to be "Born Again"?

BY CHERRY BUSHMAN

I live in a New England filled with many churches built by our Puritan ancestors. It was part of their worship to examine their lives for signs of God's saving grace and to confess to each other the state of their salvation. We Latter-day Saints are similar, for we too stand each month and share our religious experiences. We are more inclined, however, to talk about our convictions and testimonies than we are to explain how we reached those convictions or to confess what doubts and turmoil we are yet experiencing.

I would like to suggest that just as important as the physical acts of baptism and confirmation is the spiritual experience of coming into relationship with Jesus Christ by being born again. In fact, to my mind the spiritual renewal is the central religious experience.

What does it mean to be "born again"?

You remember where the term "born again" was stressed. Nicodemus, a ruler of the Jews, was questioning Jesus about his God-given power to teach and perform miracles. Jesus answered him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus then asked him what I once thought was a naive question, but one I now believe to be very profound, "... How can a man be born when he is old? . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3-5.)

How can a man be born when he is old?

Students of religious psychology tell us that there are two kinds of people—the "healthy-minded" and the "sick souls"—and those who are "sick souls" need to be "twice-born" in order to find happiness and a unity within themselves.

Let me give you some examples. A few weeks ago I had some conversation with a healthy-minded young scientist. He is a mountain climber and a lover of nature, and to him all that is real and meaningful in this world can be understood with his mind and five senses. He has no need

for spiritual insight. "Rather than God creating man in his own image," he said to me, "I believe that man has created God in man's image." This person is a modern-day pagan, healthy-minded and content to live by his own resources.

In religion, the health-minded are disciples of the "power of positive thinking." They feel that the world and nature are essentially good; and their religious experiences develop in a straightforward way. They experience no doubts about themselves or about life or God. One such man, the Unitarian preacher Edward Everett Hale, wrote, "Any man has an advantage, not to be estimated, who is born, as I was, into a family where the religion is simple and rational; who is trained in the theory of such a religion, so that he never knows, for an hour, what these religious or irreligious struggles are" (quoted by William James in *The Varieties of Religious Experience*, 1902, Lecture IV.) This is the once-born man.

Most of us have felt simple happiness and a sense of despair. Latter-day Saints tend to talk as if healthy-minded, once-born religious feeling is the only kind sanctioned by the gospel because we are preoccupied with conviction and surety and the goodness of life. Many of us, therefore, are hesitant to talk about the process we went through to reach that sense of goodness and truth. I suspect that there are depths of melancholy and questioning still in most of us of the sort that Alma and Paul talked about.

The "sick souls" are those weighed down by loss or suffering or simply irrational despair. Such a man was Leo Tolstoy, the Russian novelist of the last century. Although he was a prosperous landowner who had a devoted family and had been a religious man, at one time in his life he received an overpowering sense of the worthlessness of all existence. For three years he struggled with this melancholy, trying to regain a faith in God. Often he walked along the river bank contemplating how to take his own life because that seemed the only remaining alternative. Then one

day in early spring when he was alone in the forest, there came an awakening he described this way: "Why do I look farther? a voice within me asked. He is there: he, without whom one cannot live. To acknowledge God and to live are one and the same thing. . . . Live, seek God, and there will be no life without him." (*Ibid.*, VIII.) Thereafter Tolstoy felt a gradual return of his moral energies and will to live. With this renewal came a desire to serve others; and renouncing his aristocratic life, he began to live among his peasants and worked with them on the land. This was Tolstoy's experience with second-birth.

From scriptures we know other accounts of conversion. Particularly noteworthy are those of Alma in the Book of Mormon and Paul in the New Testament. Both of these men, engaged in activities which warred against God's purposes, were struck down in their paths. Alma says that he suffered great torments of soul before the light came to him with the revelation that his sins were forgiven. Paul, too, saw a light that changed his life and sent him to the Christian elders to be baptized.

From these accounts, a certain pattern emerges. There is a period of evil or melancholy in the life of the "sick soul," then an awareness of sin that turns him to divine help. The answer comes in light and in a relief from sin. Thereafter the man is given a sense of peace and the power to do good beyond his natural ability.

Most of us need two baptisms. One is the physical act of immersion and confirmation and the renewal of that act in the Sacrament of the Lord's Supper. The other is the emotional renunciation of sin, despair, and sorrow and then a rebirth into trust in God whenever we are confronted by these feelings.

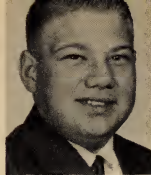
How should this second birth affect us? The characteristics of conversion or rebirth as described by Alma are similar to those listed by William James, the psychologist of religious experience. First, we receive an infusion of the Spirit of God; we feel a sense of continuity between ourselves and God, and we surrender ourselves to his control. Secondly, we feel forgiven of our sins and purified. This brings an immense elation and freedom, as our selfhood melts away. Thirdly, we have increased power to do good. Our emotional center has embraced the loving affections, the strength of soul, the purity and charity which characterize the saint. Fourthly, we gain spiritual knowledge pertaining to truth and to our

salvation. We are convinced of the existence of God and feel ourselves part of a wider life than that of this world's selfish little interests. (Mosiah 27:24-28, Alma 36; William James, *The Varieties of Religious Experience*, Lecture XI.)

If, however, these reactions are common to all religious experience, we may ask why baptism and spiritual renewal within the Church of Jesus Christ are necessary. To my mind there are three reasons. First, while we understand that all men may receive peace and moral direction through the Spirit of Christ, only through the gospel is this relationship with divine power made permanent. We can be born into the kingdom of God and have the Holy Ghost as a continual companion to guide us. We may become the sons of God, so Paul tells us, and have communication with God throughout eternity. (Romans 8.) Secondly, baptism makes this spiritual infusion universally available. The priesthood and the sacraments enable us as a community of believers to extend our spiritual experiences to many other people. And finally, only in the gospel of Jesus Christ are we promised a knowledge of truth as well as a feeling of personal well-being.

Too often we bridge over the dark places in our personalities and talk in a healthy-minded way about the "success," "progress," and "efficiency" of our lives. Yet Paul and Adam remind us that a man is intrinsically divided between his natural and spiritual selves (Romans 7) and that he must know the bitter in order to learn to prize the good. (Moses 6:55.) It would seem that the Lord considers us creatures who need to be purified. Even if baptized, we need to experience in our maturity "this mighty change in heart" that Alma talked about and "bring forth works in righteousness." (Alma 5:14.) We need to descend into the depths of our own personalities with the Lord, acknowledge our doubts and despairs and open ourselves to his purging power.

I urge that we do not fear becoming twice-born souls. Tragedy, loss, and suffering come into every life at some time. We can ignore them and remain healthy-minded; we can lose ourselves in despair over them and remain sick-souls, or we may rely on the Lord and become born again. If we are twice-born, we see through immediate failure and uncertainty to truth and goodness beyond. We have greater insight than before into the sufferings of others and a greater power to do good because we have resolved the basic dualism in our natures.



RECENT CONVERTS WRITE

I had nothing to look forward to in the way of religious worship. I was lucky though, I found a true friend. One who for all my bitterness could talk to me, pray for me, and have patience and understanding enough to stay close by. She told me of her church, The Church of Jesus Christ of Latter-day Saints. She lived her religion constantly. Not once has she failed it. Soon, after a lot of praying and study, I was baptized.

My life now has a purpose. I must strive for perfection. I had the cleanest feeling when I was baptized, a new me arose to live a new life, washed of my past, confident of my future.

Sandy Skaggs
Fresno, California

When I joined the Church I learned it was proper to bless one's food. Dad didn't like it when I said my own prayer before each meal. But when he wasn't there, my brothers and sisters asked me to teach them to pray. They loved to hear about the Church and I told them everything I knew about it.

Darlene Collinge
Vancouver, B.C., Canada

This is the kind of church where you have something to carry you through the week, not a church just for Sunday. The love that the members feel for one another is just beautiful.

Paul Lawrence Campbell

Being a member of the Church has changed my life a great deal. Before I became a member, I wasn't doing everything according to God's will. I was a heavy smoker and drinker of coffee, tea, and alcohol. I paid little attention to God's commandments or anyone else's commands. The Church has set me straight on many things I was doing wrong. I obey the Word of Wisdom and all of God's commandments, and I am now much happier than I was.

Perry Ashton
Forty Fort, Pa.

I was baptized by the missionaries (after praying sincerely if this church were true) on a day which I will never forget. On that day I began a new life. A life of love, joy and happiness. I cannot tell you how much this church means to me. I attend church every week, not because I am told to do so, but because I want to attend.

James Campbell
Shavertown, Pennsylvania

My friends think I'm crazy because now I don't drink liquor, tea, coffee, or smoke like I used to. But I have noticed a few changes in them too — two of them have quit smoking and all of them continuously ask questions about the Church. They always have plenty of milk at our jazz sessions now. (I'm on the drums.)

Ken Shaw
Victoria, B.C., Canada



FELLOWSHIP

BY ELAINE CANNON

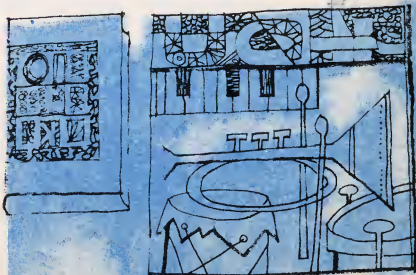
The more you
FELLOWSHIP
the more
FELLOWSHIP
there is!

Which makes it worth any trouble anybody goes to to make someone feel welcome and wanted. And it's just about the nicest thing that can happen to anybody! Being included in a clique or a crowd is comforting. Being warmly received into the church of one's choice should certainly be part of the whole spiritual experience. And you can make it so.

Fellowshipping is more than mere recognition by the group.

It's more, even, than acceptance.

It suggests assimilation — becoming a part of the whole in such a way that the whole wouldn't





be whole again without that part.

Apply this to people, and it is easy to see that when YOU fellowship you must go to the trouble to find out some important facts about the newcomer — facts like:

- what does he/she dream for the future
- what talents are hidden
- what sports are preferred
- what music, authors, and art
- what food, fun, and fashions
- what's liked and disliked
- abhorred or adored
- what's the family set-up
- what personal problems to solve

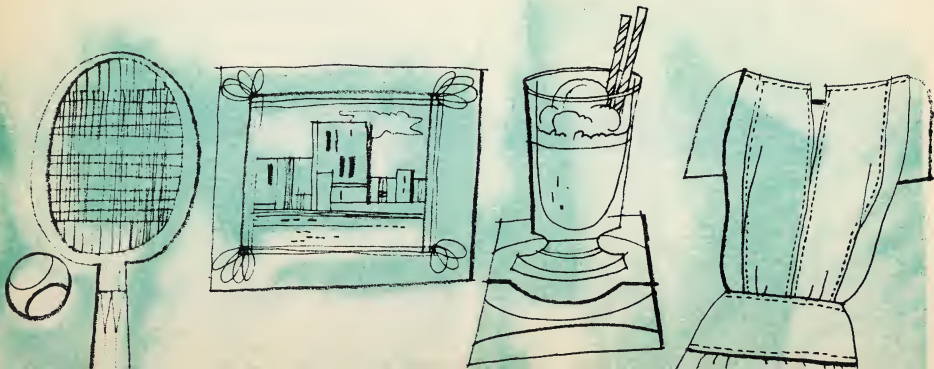
But finding out isn't enough. Displaying this much interest helps in and of itself. Go a step further, though, and involve the newcomer in

activities, events — even casual conversation — that will appeal and give opportunity to “shining” and service. The warmth in your manner, the light in your eye as you greet them each time, the easy graciousness as YOU take it upon yourself (someone else may never get around to doing it!) to introduce them to any and all you can . . . this will make them feel welcome and wanted.

This is fellowshiping. And it isn't a one time effort. Nor is it a one-way street. The newcomer has an obligation to respond, express appreciation, show an interest, stifle shyness, and make a few friendly fellowshiping moves on his/her own.

Remember . . . where your age level is concerned, “more” is only “merrier” when everybody feels as if he/she truly belongs.

You can make it happen in your world.



ALAN If someone were to ask you, "What was the greatest moment in your life" — what would you say?

Elder Sterling W. Sill asserts that that moment will be fulfilled on the resurrection day. What an exciting day that will be!

SHIRLEY *Picture with me, if you will, that great day and imagine how joyful it will be for that person who in this life had loved the gospel so much that he was willing to share it with others. He will be reunited with dear friends and loved ones who, stripped of worldly sophistication, will share a most beautiful relationship of genuine love and admiration for one another and for the gospel.*

But imagine how sad and dismal that day will be for that person who, having kept the gospel to himself in this life, will have no one to rejoice with him in the next.

ALAN Our Heavenly Father in his great wisdom knew this and for this reason has spoken through his Prophet David O. McKay in calling upon every member of The Church of Jesus Christ of Latter-day Saints to accept the calling to be a missionary. The Lord explains that this is so "that the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world." (D&C 1:23.) Shirley and I both feel that we at least qualify in this respect.

SHIRLEY *The Lord was speaking to you and to me when he told how in the last days "I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall*

dream dreams": (Acts 2:17.)

ALAN This is an exciting challenge, one we must prepare to accept. The Lord adds "and my people shall never be ashamed." (See Rom. 9:33.) With the encouragement of our bishops and missionaries laboring in this area, a great project has been undertaken by the youth of the Church — sharing the gospel, and thus showing our Heavenly Father that we are truly not ashamed of his gospel.

SHIRLEY *We have had the privilege of having several of our friends in our home to hear the missionary discussions and as a result we feel our home has truly been blessed.*

One of the highlights, I think, was when we knelt with the missionaries in a prayer circle with two contacts, Mary McWade and Brian Patterson. Mary is here tonight, a baptized member of the Church and a very sweet and wonderful girl. The spirit of the Holy Ghost was so strong as we knelt in that prayer circle, it was as though a hand was resting on our shoulders, filling us with peace. That night as we shook hands in departing, we looked into each other's eyes and saw new understanding and happiness there.

ALAN This and other similar experiences made Shirley and I realize that people come to a knowledge of the truth by the whispered prompting of the Holy Ghost and not by the words that we speak. For this reason, we must prepare ourselves to carry this Spirit with us wherever we go.

SHIRLEY *It was amazing how many of our friends, after having the gospel presented to them, exclaimed, "It is so logical." They had to*

The Rewards of Missionary Work



admit to themselves how beautifully all the parts of the gospel fit into one great plan. This was truly a testimony to us that the "plain and precious parts" spoken of in the Book of Mormon have once again been restored to the earth. Latter-day Saint young people should remember this when asking their friends to listen to their message. They should never be afraid that their friends might be embarrassed.

ALAN Our message would not be complete without telling you the story of Brian Patterson.

While working this summer, I found myself shoveling dirt with a husky, good looking kid, a year or two younger than myself. Striking up a conversation, I found that he was in California working for the summer, but lived in Kansas. As I talked with Brian, I sensed that he had a sincere desire for knowledge. Although a straight "A" student in high school and an all-league football star, I knew that there was something missing in Brian's life. I asked him what his plans were after graduation, and did he surprise me with his answer. "A missionary," he said, "I want to be a missionary." Probing further, I found that Brian was president of his Methodist youth group back in Kansas and that his older brothers were presiding over state-wide Methodist activities. After high school he planned to attend a school of theology and work for a degree in order to preach. Not to be outdone, I told him of my plans to go on a mission for The Church of Jesus Christ of Latter-day Saints, and slyly added that I didn't need a theology degree. This assertion drew the desired response. His next question was inevit-

able: "Well then, where do you get your authority to preach?" For the next three hours, I presented him with all six lessons rolled into one exciting story. Although Brian had beliefs of his own, he was sincere enough in his desire to know the truth that he was willing to listen to me. After three wonderful weeks of discussions and prayer, Brian asked to be baptized.

Brian and I have been corresponding regularly and I would like to read you part of a letter I just received from him. It reads, "My convictions and faith are getting so strong that I feel as if I am going to burst. I want to know why people believe and why they don't. I want to listen to all of them. If they do believe and are looking for the truth I will talk to them for hours, because we can bolster our faith this way. I have run into all kinds of obstacles — more than I thought — but it's worth every minute of it."

Shirley and I have cherished every minute of it, for the happiness that these experiences have brought into our lives. Our testimonies burn within us with such great fervor that it is hard to contain. But the message we want to bring is *why* we feel the way we do. All this joy is to be had when we realize the precious gift we have in the gospel and begin to share it with others. The gospel is something you don't really have unless you give it away.

SHIRLEY *It is our sincere prayer that all of us might heed the words spoken by the Prophet in fulfilling the calling to be a missionary and allow others to share in the blessings and experience the joys of the gospel.*





ARE YOU IN "THE KNOW" PARTY?

BY PHYLLIS ROUNDY

Today much emphasis is placed on the gospel and missionary work. From the growth made by the Church it is now a "world-wide" church. As the youth of the Church, you are not only meeting exchange students and people moving into Mormon communities, but you are going away to school or on missions. Here is a game that might help stimulate an interest to have more knowledge than is found in the Standard Works of the Church.

As the guests arrive give each one a biblical name tag and a colored tag with a question taken from the Standard Works written on it for each guest. Have all the guests spend five to ten minutes searching in the Bible, the dictionary, part, about the biblical name they are wearing. Then have each person introduce themselves to the group as the biblical name and tell something about themselves — (which they discovered in the Bible) taking about one minute.

The colored tags should have a color for each book you wish to use. All those with the same color of tag could get together in designated place where books have been previously placed and work as a team to answer their questions. Allotted time and points per correct question answered could be one method of scoring.

EXAMPLES of Questions:

YELLOW—BOOK OF MORMON

- 1) At the time of the crucifixion of Christ a darkness came upon the land of the Nephites. How long did the darkness last? (Three days—ref. 3 Nephi 8:20-23.)
- 2) What man and his family joined Lehi and his family to journey into the wilderness? (Ishmael—ref. 1 Nephi 7:1-6.)
- 3) What was the name of the son of Mosiah who led a mission to the Lamanites? (Ammon—ref. Alma 17:16-19.)
- 4) At the birth of the Savior two signs were given to the Nephites. Name the two signs. (A new star appeared, it was light all night—ref. 3 Nephi 1:15-21.)
- 5) A group of the people mentioned in the Book of Mormon migrated to this continent about the same time that Lehi and his group did. Name the

group. (Mulekites or People of Zarahemla—ref. Omni 1:14.)

PINK—DOCTRINE AND COVENANTS

- 1) Who restored the Aaronic Priesthood to Joseph Smith? (John the Baptist—ref. D&C 13.)
- 2) What is the name of the town and state where Joseph Smith and his brother Hyrum were shot and killed? (Carthage, Illinois—ref. D&C 135.)
- 3) The Church of Jesus Christ of Latter-day Saints was originally organized with how many members? (six—ref. D&C 21.)
- 4) Name the day and year the Aaronic Priesthood was restored. (May 15, 1829—ref. D&C 13.)
- 5) By what name do we call the revelation that advises us not to use tobacco or strong drinks? (Word of Wisdom—ref. D&C 89.)

GREEN—PEARL OF GREAT PRICE

- 1) A millennium is (1) five hundred (2) one hundred (3) ten thousand (4) one thousand years? (One thousand years—ref. P of GP, Moses 7:65.)
- 2) What year did Joseph Smith have his first vision? 1820—ref. P of GP, Joseph Smith 2:14.)
- 3) By whom was Joseph Smith baptized? (Oliver Cowdrey—ref. P of GP, Joseph Smith 2:70.)
- 4) Was Adam ever baptized? (Yes—ref. P of GP, Moses 6:64-65.)

BLUE—NEW TESTAMENT

- 1) Just before Jesus was betrayed he prayed in a garden. Name the Garden. (Gethsemane—ref. Matt. 26:36.)
- 2) The resurrected Christ asked three times, "Lovest thou me?" to which Apostle? (Peter—ref. John 21:15-17.)
- 3) Name the mother of John the Baptist. (Elisabeth—ref. Luke 1:1-60.)
- 4) Name the three apostles who were with Jesus at the Transfiguration. (Peter, James, John—ref. Matt. 17:1-8.)
- 5) What sign appeared in the sky at the birth of Jesus? (Star—ref. Matt. 2:22.)

RED—OLD TESTAMENT

- 1) We often see as a reminder of the covenant that God made to Noah, that he would never again destroy the earth by flood. (Rainbow—ref. Gen. 9:8-17 "bow.")
- 2) What man did Joshua succeed as the leader and prophet in Israel? (Moses—ref. Deut. 34:9.)
- 3) Name the mother of Jacob and Esau. (Rebekah—ref. Gen. 25:20-28.)
- 4) Two books in the Old Testament are named after women. Name them. (Ruth, Esther—ref. Bible.)
- 5) When the people built the tower of Babel how did the Lord punish them? (Confounded their language—ref. Gen. 11:9.)



AN ALL-AMERICAN MISSIONARY

BY BOB DAYNES

It was basketball season! There was an air of excitement as "The Star Spangled Banner" was played. Then as the announcer read their names, each team member bounded onto the floor. First came a center, tall, lean, and accurate, two forwards, quick to shoot, with great rebounding ability, and finally the two guards, not as tall but fast, and deadly when shooting from the outside. The team's outstanding strength and balance had been gained through extensive preparation and conditioning. There was no weak link; each member of the squad was all-important. This was the nation's number one basketball team — an all-American team.

It is the missionary season! What makes an all-American missionary? Just about the same thing. Preparedness, balance, good coaching — it is the missionary with these in his favor who scores the last second points for victory! He, too, can have no weak links in his character. A missionary with the following team of resources would seldom find himself sitting on the bench:

At Center — Spirituality

This center rarely misses a shot. He developed himself through taking advantage of good coaching by regularly attending church, seminary, and institute classes. He established a daily schedule of fifteen to twenty minutes of gospel study and discovered that by reading approximately six pages a day he could read through all four of the standard works in a year's time. He learned to pray and to communicate with his Father in heaven in sincere and regular prayer. He realized the importance of being able to obtain the help of the Lord and to understand the principles through which he works.

A Guard — Attitude

This player won't foul out because he prepared himself through accepting responsibilities. He

took advantage of opportunities in church and school to work in leadership positions. He indulged in good hard summer work. He is always willing to work hard and to support his leaders in whatever instruction they may give him. He knows that his attitude determines the time it will take him to adjust to the life of a missionary.

A Guard — Physical Conditioning

This squad member will not tire, for he understands that the physical and mental strains upon a missionary are great and that he must know how to take care of himself. He has taken advantage of chances to participate in church and school athletics and has established well-balanced eating and sleeping habits.

At Forward — Learning

This forward never misses his free throws, for he has taken advantage of his schooling to learn to concentrate and study, which is so important to a missionary. He has studied other cultures and gained an appreciation for people of other lands. He worked especially hard to master the sciences of communication such as English, speech, and foreign languages, which would help him to communicate with people.

At Forward — Sociability

Often the high point man, this squad member has participated in the many programs of church and school which have helped him to develop socially. He knew that this would broaden his understanding of human nature and help him to be more at ease with people.

Yes, it is the missionary season. There is an air of excitement when a person gets a mission call. He wants to be tops; he wants to do his very best. *This team of resources will score for him if its mascots are virtue and humility.* Be it the court or the field, coaching, preparation, and balance make the all-church.

The Last Word

No matter how stony the path, some forge to the front; no matter how easy the going, some lag behind.

The end of life is to be like God, and the soul following God will be like him.—Socrates

When the neighbor's son came in to borrow a pair of scissors, he was asked if his mother didn't have a pair herself. "Oh, yes," was the enthusiastic reply, "but hers don't cut tin."—J. J.



Every man is a hero and an oracle to somebody, and to that person, whatever he says, has an enhanced value.—Emerson

What's the difference between an orange and an elephant? . . . I don't know . . . I'd sure hate to send you to the store for oranges.

When you encounter stumbling stones along the way, step on them and go ahead.

To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties and little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He is one of God's heroes.—Farrar



Kindness is the golden chain by which society is bound together.—Goethe

The best example of perfect security is a man serving a life term in federal prison.

What's that stuff you're spreading on the flowers? . . . It's elephant repellent . . . But there aren't any elephants in the entire U. S.! . . . Effective, huh?

The older generation thought nothing of getting up at five o'clock in the morning—the younger generation doesn't think much of it, either.





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